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WHITE AND BLACK







Yours for humanity,
WILLIAM J. BATTLE.

WHITE AND BLACK

BY

WILLIAM J. BATTLE

WITH AN INTRODUCTION BY

THE REV. WALTER J. SOUTHAM, B.D.

WINNIPEG

THE MANITOBA SOCIAL HYGIENE ASSOCIATION
INCORPORATED

1922

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FOREWORD

Many have asked for my lectures in printed form, so I now give the substance-matter of them in the following pages. I pray that they may be received with the same enthusiasm as when spoken, and that in this form they may be of unending profit to those who peruse them.

To those who have been wounded in the struggle of life, and to whom I have been privileged to extend the helping hand, and who bearing their wounds like stars have risen again to lives of nobility ——— also to the great number of loyal workers who in the name of God and Humanity have so freely assisted my hand, this little book is lovingly dedicated.

THE AUTHOR.

INTRODUCTION

The subject dealt with in these pages is one from which many people turn away. There seems to be a natural shrinking on the part of many of us from dealing with matters relating to Sex and Hygiene. This may be due to cowardice, or to a false conception of modesty, or to a lack of qualification to handle such questions. That there is a tremendous need for safe and sane teaching on these difficult and delicate problems who can doubt? It is equally obvious that such teaching can only be given by clean, courageous, consecrated teachers who have a special knowledge of the subject. I believe that these conditions are fulfilled in the author of this volume. Mr. Battley has given many years of his life not only to the study of social health and the promotion of helpful and healthful knowledge, but also to the practical healing Christlike ministry of saving and serving those who have been crushed and bruised

by the selfishness and sin of others. The Author writes then as a practical expert, and one has only to read over the list of officers who are guiding the work and destiny of the Manitoba Social Hygiene Association to realize that Mr. Battley has the confidence of representative citizens in the Province of Manitoba as well as the financial backing of many municipalities.

I have read the manuscript through from beginning to end and while perhaps not agreeing with every thought expressed, yet in so far as the main message of the book is concerned I heartily welcome it and cordially endorse it as a noble contribution to the cause of Social Health and Christian Citizenship. The difficult subjects are treated in a frank, sane, courageous and yet delicate manner. Harrowing details are avoided; there is nothing that appeals to the morbidly curious mind; there is every regard for the sanctity of the subject. Kindred matters are treated with a fearlessness characteristic of the Author. Materialism and the mad rush for pleasure are condemned in unmeasured terms. We do well to "look and listen" to the author's fearless but well-

grounded attack on the modern dance, the modern fashions, and the movie as contributory causes of the social problem.

One other most important thought is suggested by the Author from time to time in his excellent treatise with which I am in perfect agreement. Knowledge alone will not solve the problem, nor save the race. I have listened to a number of social reformers within the last few years who have spoken as though knowledge is all that is necessary to deliver us from this social problem. Let there be Knowledge. Let there be Light—all the Knowledge and all the Light possible, for many will be saved and guided thereby—but let us remember that the problem is not primarily an intellectual one, but a moral one. As the author says: “Every economic and industrial problem is at bottom a moral and religious one.” The heart of man is deceitful and desperately selfish, and therefore a clean heart is the fundamental need. “Create in me a *clean* heart, O God,” is the supreme prayer. That this book may bring not only Knowledge but conviction and cleansing is, I am sure, the earnest desire of the Author.

I wish that a copy of this book could be placed in the hands of every teacher in the land, and that all who are engaged in the work of moulding public thought and opinion could read, mark, learn and inwardly digest this message—yea, why not aim at placing this work in the hands of every thoughtful citizen in our fair Dominion. Surely the result would be a fairer, cleaner, safer, happier and more Christian Canada.

WALTER J. SOUTHAM, B.D.

Holy Trinity Rectory,
Winnipeg.

CONTENTS

Chapter	Page
<p>I. SOCIAL HYGIENE - - - - -</p> <p style="padding-left: 2em;">Its Relationship to Morality. Health. Education. Its Mission.</p>	1
<p>II. SEX-INSTRUCTION IN OUR SCHOOLS - - -</p> <p style="padding-left: 2em;">The Natural Channel. Methods Employed. Study of Flowers. Mating of Birds. Frankness.</p>	11
<p>III. EUGENICS - - - - -</p> <p style="padding-left: 2em;">What is Heredity? Environment. Love or Lust. Pre-natal Influences. The Grandest Achievement.</p>	19
<p>IV. SOCIAL DISEASES - - - - -</p> <p style="padding-left: 2em;">A Discovery. An Amazement. A Determination. Standing Alone. Rewarded.</p>	30
<p>V. THAT CURSED DOUBLE STANDARD - - -</p> <p style="padding-left: 2em;">Glaring Distinctions. Senate a Barrier. Divorce. State Must Eliminate.</p>	35
<p>VI. THE CHALLENGE OF HUMANITY TO THE HOME, CHURCH AND STATE - - - - -</p> <p style="padding-left: 2em;">The Functions of State, Church, Home. Their Failures — and Present-Day Duties. Modern Dances Condemned. Plea for Return of Old-Time Music. Why Not Canadian Styles? Must Not Discard the Family Altar. New Teachings. Bringing in the Wounded. An Appreciation.</p>	42
<p>VII. TRUE LOVE - - - - -</p> <p style="padding-left: 2em;">A Grand Leveller. The Love of Unity. Know no Defeat. Brings Supreme Happiness.</p>	95
<p>VIII. THE SUBLIME PARTNERSHIP - - - - -</p> <p style="padding-left: 2em;">His Thoughts of Duty. Her Thoughts of Love. Their Thoughts of the Yet Unborn.</p>	109
<p>IX. OTHER SOCIAL PROBLEMS - - - - -</p> <p style="padding-left: 2em;">Prohibition. Servant and Master. Birth Control.</p>	122

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CHAPTER I.

SOCIAL HYGIENE

What is the definition of Social Hygiene—this new-coined phrase that we have been introduced to during the recent years? The definition is so simple that all can grasp its significance.

Social Hygiene is the application of science to the individual and community, as to the relationship of morality, health, education, and other virtues, as viewed from the individual, legislative and collective standpoint, and therefore cannot exclude the most delicate problems concerning human conservation, whether they be sex problems, disease, or the preventing of human wreckage.

However, its greatest mission is at all times, in every manner possible, legitimately, fear-

lessly, and humanely, to defeat and destroy the forces of materialism and excess that have so long endangered, injured and destroyed the human being, and undervalued the finest virtues. It seeks by methods of prevention to eliminate the evils which are undermining and deteriorating the progress of the human race; but more particularly to align itself with the finest, most sacred of all teaching—that concerning sex education and the reproduction of humankind.

By far the greatest and most important reform of this age is that brought under the caption of Social Hygiene. Yet the most difficult problem of the present time is to stimulate greater national and individual interest in this vitally important subject.

How we shall most successfully portray the need of sex instruction and birth control is the problem of the age. An awakening of many who are indifferent, because they are ignorant of the real situation, is necessary. We must arrest the poisonous streams of social evil, ignorance, disease and national materialism which are so contaminating our social order.

It is an indisputable adage that every tree

brings forth fruit according to its kind. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. In order then to eliminate the existing evils we must change the nature of the tree. Make the tree good and the fruit will be good.

Social Hygiene is the greatest democratic force the world has ever known. It is the friend of the multitude as well as the few; it works for the rich as well as the poor, helping every class of the community, seeking only to stay the tide of degeneration, swinging us back again to the paths of common sense, thrift and brotherly affection—virtues which permeated our homes and social life in days gone by.

Let us then with the frankness necessary, confront the problems of this age and face the facts with the spirit of triumphant hope which Browning declared in his writings and illustrated by his life. "I hold not with the pessimist that all things are ill, nor with the optimist that all things are well. All things are not ill, and all things are not well, but all things shall be well because this is God's world."

The whole fabric of our social system is based on morality. The fact that human advancement has not been commensurate with material progress during the last half century is to be deplored. The cause of this has been the failure to understand, and the consequent neglect of the laws relating to character formation.

The colossal political greed, the cruel neglect of helpless citizens, the double standard of laws, the countenancing of the gambling spirit, and the undervaluing of the human element must give way to the higher standards which this reconstruction period demands.

A few years ago when commercialized vice was segregated on streets lined with buildings and occupied by bawdy housekeepers; when degraded wretches in these dens were not all there by choice; when the procurer, panderer did their hellish business openly, and derived enormous profits therefrom, people did realize to some extent that the Social Evil existed. Now they say, "These districts are being closed, the commercial element destroyed and vice no longer holds sway." My friends, do not make the mistake of thinking that because the

segregated areas are being abolished vice has ceased to be.

Commercialized vice has been sadly crippled, but vice is yet present with us; every debauchee who places lust above honor, and lasciviousness above virtue; every conscienceless brute who wants to blight innocence and glut his beastly passions on the jewels of some home; every heartless scoundrel who wants to coin money from the misfortunes of the foolish, and the shameless revelries of the vice-seeking denizens, has adopted new methods of carrying on his nefarious trade, not in the crude form of former days, but disguised in many ways. On—on—goes the revelry night after night, checked here and there by honest officials, made unprofitable in many ways, yet on it goes, not in any particular given locality, but showing itself here and there, in this way and that way.

The Social Evil with all its illicit intricacies has always been the greatest enemy and the most relentless foe of mankind, considered from every viewpoint and relation of life. In its allurements, deceptions, false claims and enticements, it appears to possess every qual-

ity that constitutes a destroyer of all that is precious and of value in human existence. So stealthily and so treacherously does it prosecute its mission among men that it usually keeps on the very best of terms with its victim, and that, too, whether that victim be an individual, a family, a community, a state or a nation. Once in a while it may make a mistake, by leading some intended victim down its precipitous paths too quickly, and the sudden jolting causes wailing and rebellion on the part of the unfortunate one. But this is infrequent, and for every such case we learn of there are thousands who hand in hand and arm in arm with this beguiling imp are treading the pathway of life, imagining, many of them, that they have found the hidden springs of perpetual pleasure. Too soon they awake to lifelong pain and remorse.

In its relation to individuals and all social life, it employs greater cunning and discernment and keener knowledge of human nature than any other of the great plagues of sin that have preyed upon the world's inhabitants. It gives every evidence of having a mighty and powerful directing force back of it. It always

takes its time; it adapts itself to any environment, condition or climate; it accepts without a murmur darkness rather than light, and the quality of cowardice rather than courage. The happiest moment in its career was when its true nature and influence on mankind became known; it made itself of no reputation and placed a ban of silence upon the lips of all peoples, absolutely forbidding any of its names to be mentioned or language pertaining to it, its work or its dupes, to be uttered upon pain of immediate excommunication from respectable society.

Even in its most victorious age, when its victims could be numbered by the thousands, it was successful in persuading men that it was not nice to talk about or discuss the thing that was sending them, their homes and their country to everlasting doom. With darkness, secrecy and silence as its strongholds, it next entrenched itself behind the double standard of morals, making the world act as though it believed that what was damnable for one-half of the race was a necessity for the other half, and with these weapons it has been allowed to march onward in its conquest until to-day the

whole world is honeycombed with its strongholds, and this, too, in the very face of religion and the actual knowledge which men possess. We submit to you, my friends, the statement, and without fear of attempted contradiction, that social and sexual impurity is the greatest evil of our day.

There are some things so far removed from the lives of normal, decent people as to be simply unbelievable by them. Social vice of to-day is one of these incredible things. The calmest, simplest statements of its facts are almost beyond the comprehension or belief of men and women who are mercifully spared from contact with the dark and hideous secrets of its destructive power.

One of the systems now organized, and which is rapidly increasing, is what we will term the "Callgirl" system. This system is a most dangerous one, as fresh girls can be drawn into it by the assurance of the ease with which it may be practiced, without the danger of losing respectability or reputation, in comparison with the old system.

The development of this system, which strikes more directly at the home than any of

the other activities of immorality is startling, yet so little public attention has been directed to it and efforts to curb it have been so spasmodic and inadequate that the most insidious form of evil that it is possible for the imagination to conceive has fastened itself upon our communities practically unopposed. That the public has no adequate conception of this problem and what small information it has is wonderfully distorted, account in part for the rapid growth of this system to its present proportions.

Even among close students of vice activities the call system seemed to be both underestimated and hopelessly confused with the old system of segregation. The chief misconception, indeed, is that the system is merely the old system existing under changing conditions; that as the segregated districts are being closed their inmates are flocking into the residential districts to continue in secret the conduct that previously they followed in the open. This is, however, far from the fact. While a few may be of this class—former inmates of houses in vice districts—most of the modern “call girls” are not of the branded

prostitute type. A very considerable percentage belong to that class of women and girls who pass unquestioned by their acquaintances and neighbors as respectable. Our contention is that it is not sufficient to cure the consequences, but the causes of these conditions must be known and necessary legislation must be secured that will aim at and cure the causes.

Social Hygiene with its weapon of sex instruction, first attacks the outposts of neglect, false modesty, ignorance, the sources of private immorality, and then moves forward to the front trenches and will fight until adultery, illegitimacy and venereal disease are driven into oblivion, and as it conquers territory it will build thereon strong fortresses—intelligence, frankness, sex knowledge, birth control, single standard laws, and last but not least a graftless statesmanship. You have heard it said that you cannot assist moral advancement by legislation. Physically speaking you cannot, but if we cannot legislate so as to promote virtue and discourage vice then everyone is a fool and goodness is a farce. When by legislation viciousness becomes a losing game and uprightness is rewarded, you are to all intents legislating morals into a people.

CHAPTER II.

SHOULD SEX HYGIENE BE TAUGHT IN OUR PUBLIC SCHOOLS ?

*“Sex Hygiene, what does it mean?
Mentally, physically, socially clean.”*

The story of social vice, the curse that annually drags down to shame and despair scores of young girls, curses an appalling number of the young men of our land, renders many homes childless and destroys domestic happiness, has at last been told, not in all its blackness, for no mind or language is equal to the task, but with sufficient detail to challenge attention. Without revealing facts that would horrify even those who claim that this vice question is greatly exaggerated, or those who think that it is a hoax of the medical profession, or a hobby of the police or the lawyers, let us honestly face the issue, believing as we

must the reports of many vice commissions and social workers. Let us seek a remedy, not a temporary one of suppression alone, but a remedy that will assure us a robust health and morality, not only for our generation, but for the generations to come, so that those yet unborn may be saved from the suffering and disease which many through ignorance to-day endure.

It is not unnatural that while seeking a remedy, we should turn to education and the public schools, the usual channel through which knowledge is imparted, but it is surprising to hear people voice their objections to sex hygiene being introduced into our schools. It is said that the home and school should co-operate in the teaching of sex hygiene. This opinion is sound to this extent that in cultivated and refined families, in which the parents possess sufficient knowledge of the whole subject, the needed instruction will best come to the children through the mother and father, beginning at a proper age. All children ask questions on the subject. Their curiosity is aroused early, and is usually very pointedly expressed.

The asking of questions should invariably be the mother's precious opportunity to describe to the child, with delicacy and reserve, but truthfully, the mother's part in the production of the human infant. By so doing the mother will establish a new bond between herself and child, and will acquire a strong claim on its abiding affection. Every father competent for the task should see that his boys understand the natural and wholesome process of reproduction and the great physical dangers which accompany violation of the moral law in this respect. Let us ask the question honestly. "What percentage of homes are qualified to teach sex hygiene?" That a distressingly large number of homes have no ideas regarding the matter, and that a very large number of fathers and mothers do not have that personal relationship with their children which will make the teaching of sex hygiene effective, is a fact only too well known.

The argument that the teaching of sex hygiene to boys will suggest evil thoughts which they would not otherwise have had is negatived by every worker with boys. Every one

familiar with boy life upon the school grounds or upon the corner lot knows that boys pick up misinformation of a most unfortunate and debasing sort. Friends of the teaching of sex hygiene in school contend that the school should teach the subject in order to counteract the villainous teaching which the boys receive among their mates.

The assertion that the teaching of sex hygiene will break down modesty and self-control is purely an assertion and nothing more. Nobody has proved it or can prove it. Are married women, who are familiar with sex life, any less modest than unmarried women who are not? Knowledge does not breed immodesty, and ignorance certainly is not the mother of modesty. Is there an instance known where one woman lost modesty or had lower ideals of womanhood because of such instruction? We must conclude that such instruction does not impair modesty and that it gives an insight into life's relations and a poise of character and wisdom in action which ignorance of sex could never give.

A word in regard to what seems to be the

most successful way of introducing the subject of sex hygiene into the schools.

1. It should be taught by the regular teachers of the school who are qualified for this work, and not by special teachers brought in for that purpose. The hiring of special teachers over-emphasizes the subject and stirs up antagonism in the community.

2. The subject, if possible, should be taught as a part of the regular course in physical education or physiology or nature study. The natural approach in the elementary school is through a carefully graded course in nature study, which shall gradually develop the knowledge of sex relations by the study of the pollination of flowers, the mating of birds and all other animals. This process of development would be natural. There would be no shocking of sensibilities. The knowledge thus given would flower and bear its natural fruit. Such study would be preparatory to more definite instruction in the higher grades.

3. Only such phases of the subject should be taught as are necessary to give the boys and girls the direction and instruction required by the various periods of life. Such instruction

should be adapted to local conditions. All such topics should be treated with delicacy and reserve, but without shame. Any school that undertakes instruction in sex hygiene with these principles in view may expect success and not failure as the result of its efforts.

Is then the correct teaching of hygiene desirable? In other words, is the immediate introduction of sex physiology into the school curriculum something which we should ask for? Our own opinion is in the affirmative. We believe that boys and girls at the proper age have a right to know the nature of their bodies and the function which their bodily organs play in life. We believe they have an undeniable claim on society for such knowledge. It would be ludicrous, if it were not tragic, that we are teaching the nature and care of the teeth and stomach and lungs and the hygiene of eating and sleeping and exercise, but utterly ignoring the most potential function of life. We are silent on these matters of physiology which have most to do with the happiness of the individual and the welfare of the race. Surely the knowledge of sex, rightly taught in the public schools, would be

a saving power to thousands upon thousands of men and women. It would also in time create a public which would be prepared intelligently to deal with all social, economic and governmental conditions which foster social vice. Such a public is a prime condition of reform and advancement.

Let us not, of course, delude ourselves by the fond belief that knowledge is a sure corrective of evil. If knowledge would save the race the problem would be simple. Knowledge does not determine action unless it awakens feeling. One must not only know what is best, but he must want to do the best, or he will not do it. It is the "want to" that moves to action.

But if our human world is to be made better, if social vice is to be done away with, there must be more intelligent and devoted mutual helpfulness between men and women and boys and girls. Men and women who desire social reform and personal regeneration, the safeguarding and developing of the home and individual, must see to it that the "want to's" are translated into action. The teaching of sex hygiene is one of the most effective weapons

available against the evils which threaten our land.

Remember the words of Tennyson :

“Self-reverence, self-knowledge and self-control—

These three alone lead life to sovereign power.”

CHAPTER III.

EUGENICS

These stirring times are producing many great "movements." One of the most remarkable is that going under the strange name of "Eugenics!" Its very name is a mystery to most people, so to solve this mystery we may add that Eugenics is a Greek word signifying "well-born."

Tremendous changes must take place in human society and in the conducting of human affairs so as to insure that the children of coming generations shall be well-born, that is to say, free from hereditary diseases, degeneracy, etc. One of these changes must be the preventing of the "diseased" or otherwise "unfit" from becoming parents.

This Eugenic movement is not entirely new, though it has not grown to any great extent. However, recently it has gathered impetus

and is one of the movements with which this generation must reckon.

The first information we received pertaining to Eugenics was when we heard of a congress held in London, England, in 1912. It was reported that about five hundred delegates were in attendance and represented many countries. Many addresses were given, but outside of newspaper reports, we have not been able to secure any reports of this congress, therefore cannot say what theories were there propounded. We have, of course, read items regarding the movement in the different moral and reform magazines.

This subject is worthy of our most profound consideration. We are well aware that many of our well-meaning citizens go into hysterics when we suggest improving the human-race, but we ask them to read an article which has appeared in nearly every rural paper concerning stock raising by our provincial authorities. If it is well for animal stock to be well born it is surely high time the human stock was lifted out of the sordid depths to which it is sinking in the present age.

There is much to undermine the sturdiness

of our race that our predecessors did not have to contend with, and while we have no objection to a well-bred hog we have a very great desire to see better-bred human beings. We speak advisedly. We have seen with our own eyes the offspring from syphilitic parents, and we have been branded as crazy reform cranks because we have fathered a movement for sex education and the combating of venereal disease. We are prepared to go so far as to propose to make it unlawful for those affected by such diseases to marry.

We will not weary you by indulging in controversy as to whether those of criminal tendency should marry. We are tempted to ask, "What advantage, then, is it to have intelligence, and what benefit is there in civilization if it is proper to improve dumb animals for the use of man and deemed improper and out of taste to propose improving man whom the dumb animals are to benefit?"

The friends of Eugenics are asked, "How is it then that mankind has not already become everywhere a diseased, broken-down, degenerate race?" This is a pertinent and solemn question, and it is the asking of such questions that

has led to the consideration of bettering the race. A number of countries have already grasped the point and have enacted eugenic laws prohibiting diseased and degenerate people from marrying, with a view to confining marriage to the fit. We fear there is danger of adding illegitimacy to degeneracy, and the advocates of Eugenics must be watchful in this regard.

These laws may prevent, but that is not sufficient; the causes which produce this unfortunate class must be removed. Already too much money and effort has been expended in dealing with the effects instead of the causes. All the uplifting forces of society must be simultaneously enlisted in this phase of reform work; even the press must play its part. There is no short cut to this reform; it will require a long time. Public sentiment must first be educated. Eugenic principles must be taught as widely as possible; not only to children, but to youths and maidens, to married and single.

With ethical and scientific truth on our side we must proceed with caution. Not by revolutionary methods, but by a sane, safe policy of moral evolution must we restore to nature

that which diabolical agencies have debauched.

Concerning the question of heredity, of which you will expect something to be said, we have very little to say, owing to the fact that so far we have not been able to study this subject to any great extent. When we think of all that it involves we cannot but believe that the day is not far distant when every facility will be afforded for a comprehensive study of this important matter.

Some charts are available for those interested in investigating along these lines, but our own common sense and reasoning compels us to think and act in a different manner than it was customary to do in past years.

Each man and woman wants to reproduce themselves. Every truly married couple desires to perpetuate the most exquisite qualities of their own being in other lives yet more beautiful and perfect.

Environment is a glorious constructive agency of the Divine, and whatever its connection or relation to heredity it cannot be side-tracked or undervalued. We have not reached middle age, but we have lived long enough to know the value of an environment of a con-

structive nature. We do declare that one who has unfortunately been handicapped by hereditary taints will find a good environment a great help in working back to the paths of betterment and in overcoming hereditary weakness.

Whether we believe in heredity or not, no matter what we may think of the value of environment, we all should see that it is with the great passion of LOVE and not lust that we give to the world healthy and beautiful children and develop their lives with intelligently applied laws of parental preparation and good influence until they reach maturity.

This will be the greatest legacy that we can bestow upon them. And if we give them this they will not despise us but will honor and revere us; they shall be our living monuments and an asset to our nation.

"Prenatal influence" is another of these recently coined phrases and deserves our most serious consideration. The evils of heredity can be considerably minimized by more care being exercised while life is yet unheralded as a reality.

We remember very vividly an instance when

in our boyhood days it was explained to us that a little girl, who was one of our neighbors, had a certain birthmark because her mother was badly scarred before this little one was born. We know of a case where a mother was very fond of strawberries and on her offspring there are marks resembling this fruit. It is common to hear it said that such and such a youngster is fond of this or that because mother was fond of it too. If these things are true and come to pass by mere accident, is it not also true that other things can happen, not by mere accident, but as the result of a thorough study of the physiological effects of prenatal influence.

Could not a mother, instead of going to picture shows of a nerve-wrecking character and idling time at other pastimes which are not elevating, imprint upon her unborn child constructive characteristics by engaging in arts such as music, good literature and other industrious occupations during the early period of pregnancy? We must admit that when a prospective mother is surrounded by examples of courage, chivalry, honesty and purity that she will conceive a far better offspring than one

surrounded by cowardice, criminal influence, greed and licentiousness.

It has been said that to have a healthy and intelligent child preparation must begin a hundred years before birth. There is truth in this old saying, although many people act as though nothing had any effect on a child's mind until after its birth. Some even think the child must reach the age of responsibility before any effort should be made to train and direct the mind in proper channels.

None of the laws of nature are more important than those relating to human life; affecting as they do the happiness and success not only of the individual but that of mankind in general. "Like produces like," and the character of the child is shaped by its parents, modified or intensified according to their thoughts, feelings and desires during its unborn existence. If parents are given to prevarication and exaggeration they must cease and cultivate the habits of sincerity and truthfulness otherwise the child may be of untruthful nature; the same holds good of uncharitableness, envy, worry, unthankfulness and so forth.

To avoid any or all of these being confirmed in the child the opposite must be instilled.

Is it not well to know this law of nature and observe it at least to some degree?

It is probable that genius has been produced without the knowledge or intent of the parents, and they are generally as much surprised at what they consider a "Divine Endowment" as others are. Yet through conformity to nature's laws and the laws of moral conduct during lactation, a good child susceptible to good desires and free from abnormal appetites will be inevitable.

If parents wish a child of noble aspirations and manly character they must work together harmoniously and lovingly, forsaking habits and desires that are evil, cultivating only those that are good. This is the important part of prenatal influence to generate a child of love, beauty and grace, gentleness and true goodness in the highest and best sense. Such a child will ever prove a joy to its parents.

We believe that before parents bring life into being they should to some extent map out the entire career that they wish their offspring to follow; then make a study of that trade or

profession, always thinking about it. For instance: supposing a farmer desires his offspring to be a farmer, let him think of the farm, love the farm, and study all its details—the soil, the crops, ways to improve, ways to sow, harvest and so forth.

Why do so many boys leave the farm? Is it not because the farmer and his wife generally have the desire that their children follow some calling other than their own calling; then they awaken to the fact that their girls and boys are rolling stones having no set desires for either rural or city life. No wonder so many blunder their way through life.

We know there are exceptions to every rule, but we venture to say, that where parents exercise prenatal influence in deciding the child's destiny, whatever line it may follow, that the child will not be of a roaming nature.

A child generated through loving and thoughtful prearrangement will enter the world with every possibility of a truly successful career.

To what grander achievement can we parents aspire than to be somewhere near the ideal. Sculptors have won world fame in their

efforts successfully to portray the human form. That form of art belongs to a few, but the highest art of all, worthy of still greater honor, the art of moulding a beautiful human life is open almost to every one. The privilege is within the reach of all; none can deprive us of it. Young men, future fathers, young women, future mothers, will you accept this high privilege and prove yourselves worthy of it?

CHAPTER IV.

THE HIDDEN PLAGUE.

It was during the year nineteen hundred and nine, while touring Manitoba with the late W. W. Buchanan in the interest of local option campaigns, that we first came in contact with a case of venereal disease. We had only heard of these diseases incidentally, and like many more, disinterestedly, before this time. A young mother of three children asked if she could speak to us of a private matter; we thought it was the old story of her wishing to have her husband "interdicted" so as to cut off his supply of liquor, and you may imagine our surprise when she asked our advice on what to do for herself; she was badly diseased and feared for her children. We dared not display our ignorance of those matters. She was looking for relief and had trusted this important matter to us. We dared not disap-

point her ; we assured her that before very long she would have relief.

We came away from that home and in less than twenty-four hours, we had a well-known physician of Manitoba in attendance there. This was our first service rendered in connection with "the hidden plague."

A few days afterward we met our doctor friend and from him, for the first time, we learned something of these treacherous diseases. We were astonished. We thought, we wondered, could it be true when slavery, piracy, tuberculosis and other evils had been attacked and beaten back during the last century that we still had such an invisible, treacherous enemy as this in our midst ? We became interested. We were determined to learn more of the matter and for three years we investigated by observation, reading, and in other ways, and the more we searched and the deeper we dug the more unspeakable and horrid were our discoveries.

We tried to speak about it to other men, some of whom were in high places. We soon found out that it was not a topic to be spoken of, much less to be discussed. Yes, it was

known to exist and there it was left. Why this silence? We knew by the experience related that innocent people had suffered and were suffering from these diseases. Wives and children, before and after birth were being ruined for life.

Digging into the heredity argument of diseases we were soon convinced of their dangers and came to the conclusion that these diseases were the vilest and most dangerous of all.

Being convinced that innocent people who had never had their fling in the world of vice were suffering untold agony, and after paying considerable attention to the extent that quacks were advertising so-called cures, we asked ourselves should not proper medical authorities get after and stamp out, or at least reduce to a minimum, the ravages of those diseases? Our many institutions for the insane, the blind, told their sad tale of the results of these plagues. A national disaster must be forestalled; and after three years we made up our minds that while the task would be neither easy nor pleasant, this problem must be brought out into the light of day.

It was in nineteen hundred and twelve, in

the town of ———, that we made our first public attack on these diseases. Reports were sent to the three Winnipeg papers, but not one of them printed a word of that address. We were told by some of our hearers that we were a disgrace and while we must have spoken in nearly every corner of this province since, during the last nine years, we have never been invited back to that town.

Since that time we have spoken, written and labored as best we could to give publicity to this grave and serious condition, and the consolation and reward for the unpopularity that we heaped upon ourselves in those earlier years has come by seeing that in very recent years, through the work of our organizations, the great awakening of public opinion has compelled both federal and provincial governments to tackle these problems.

Notwithstanding the progress already made, still further enlightenment is necessary in regard to the grave dangers to the national health caused by the prevalence and spread of insidious diseases, and the legislation that has been enacted to combat their progress must

still be strengthened, drastic though it may be.

“All is fair in love and war” is a saying that many have thoughtlessly repeated and of which all should be ashamed. It has been repeated so often that it is everywhere being practised. For one of either sex who is loathesomely contaminated with venereal disease to marry and thus convey the disease to an innocent life-mate is a crime of “Lusitania” proportions.

CHAPTER V.

THAT CURSED DOUBLE STANDARD

The Dominion of Canada dealt the "double standard" a terrific blow when in 1913 it amended the criminal code, making it possible to convict "the men found in certain houses" as well as the female inmates.

But there are still many, many changes that must be made in our moral law before we can govern both sexes with equity.

It is not our purpose here to make apologies for the law as it exists to-day in relation to the sexes; we wish merely to point out and emphasize a few glaring distinctions and anachronisms, and if possible direct your energies to the accomplishments of reforms which are imperative.

In considering law in relation to the sexes you must first remember that man, not woman, has been the law-giver and law-maker, and

man in his capacity of law-maker and law-enforcer has generally labored under the delusion that "might makes right," and in consequence his laws secured to himself greater rights and privileges than he has ever seen fit to confer upon womankind.

The progress of civilization has been steady, and justice to womanhood has advanced with it, but slowly; so that, even in our present enlightened age our laws in many instances draw a sharp line of distinction between the sexes to the marked disadvantage of the female. For instance:—

If a man steals from the mail a post letter of no intrinsic value he is liable to imprisonment for life, but if he, being the guardian of a young girl, should steal her virtue and good name, the maximum punishment his crime would entail would be only two years' imprisonment.

For making counterfeit gold or silver coin the culprit may draw a penalty of life imprisonment, but if his crime should be the making of a pure and innocent girlhood into one of prostitution, with all its attendant infamy and degradation, he would not in all probability be

punished with the maximum penalty of ten years.

A man can be convicted of many crimes involving the property of another upon the oath of a single witness, but to convict a man of the offence of seducing or having illicit relation with any girl of previously chaste character of or above the age of fourteen years and under the age of sixteen years, the word of the girl alone is not sufficient; her evidence must be corroborated in some material particular by evidence implicating the accused. Would it be any more dangerous to convict on the evidence of a single witness for this sex crime than to convict for theft on the uncorroborated statement of one individual?

Frequent attempts have been made in the last few years to amend our criminal code in relation to sex crimes. The amendments have safely passed the House of Commons only to be rejected in the Senate, or there so emasculated as to lose all force. Perhaps the Senate needs reforming as well as our criminal code.

The question of divorce is large, and in actual working out of our laws in respect thereto we have just entered upon an ancient

field. The Privy Council has held that Manitoba and the prairie provinces have the right to grant divorce, but the right comes under the English Act of 1859, an Act framed and passed more than sixty-two years ago, and an Act drawn in the prevailing spirit of the times; an Act which discriminates against woman inasmuch as a man can there-under divorce his wife for adultery alone, whilst a woman cannot divorce her husband for mere adultery but in addition must prove cruelty or desertion for a period of two years and upwards.

It is true that recourse can still be had to our Senate at Ottawa, for a bill setting aside the matrimonial bond, but the expense attached thereto is in most instances prohibitive.

So we have the two methods of divorce, both of which are objectionable and antiquated. If we must have divorce, why not fair and modern legislation embracing the subject—legislation that amply protects the rights of both sexes?

Perhaps we cannot expect the individual to accept the ethics of the single standard, until the state makes a reasonable attempt to eliminate the double standard from our laws.

Many times during the past years mothers and fathers have said to us, "What am I to do for my boys?" We have yet to hear the first father say, "What am I to do for my girls?" Only one mother has approached us in the interest of her girl: few mothers express any anxiety for their girls; on the other hand they seem to have the impression that boys are in more danger than girls in the life of temptation. We want to reverse that thought in every mother's heart: our girls stand in more danger than our boys. Society will condemn a girl for doing the very thing that it will overlook in a boy. Did it ever occur to you how boys will stick together, and how girls will pass on the other side when one of their number leaves the straight path? The double standard places every girl at a disadvantage in many ways.

What is more, when a man has induced a girl to yield herself to him under the pretence of love or the promise of marriage more often than not he will later refuse to marry her and will seek a girl whose honor is unstained.

If a girl steps aside from the path of virtue in the slightest degree she is written down as

bad, and all the gossip hounds of society will chase her to ruin.

Let us further say that the difference between the man who seduces the woman and the man who helps to continue her in that life of shame is not so great as some would like to think. A big brutal man pushes a fair maiden off the sidewalk of life into the mud of the street. That you say was inhuman and cruel. Yes it was, but there follows him a man who, instead of helping the fallen woman rise, pushes her still deeper into the mire. Another followed and did likewise. Every man participates in that sin who, instead of helping his fallen sister rise, helps her to sink to lower levels. If the curse of outraged innocence falls on the head of the first transgressor it will also fall on every succeeding participant in this crime against womanhood. We cannot understand how a man with any respect for pure womanhood, with the memory of a holy mother and the love of a pure sister in his heart, can bring himself to this desecration and destruction of womanhood.

Thank God, in spite of the accursed latitude of the double standard, numberless men have

breasted the buffetings of temptation's swelling waves and have swum into the port of perfect control where they have been welcomed by priceless treasures—girls who have kept their affections pure and their honor unstained.

Young man, if you want the companionship of a pure, virtuous girl, be sober and virtuous yourself. There is no man whom women honor so deeply as the man of chaste life. The unity of such lives alone makes possible the true home and the righteous nation.

“O young men, pray to be kept whole,
From bringing down a weaker soul.”

The Bible has one standard of morality for man and woman alike. The young husband is as much under obligation to bring a pure life to his bride as the bride to her husband. A clean soul and a white life is God's demand on man and woman.

CHAPTER VI.

THE CHALLENGE OF HUMANITY TO THE HOME, CHURCH AND STATE

Friends: If this was a Sunday and we were standing behind the sacred desk giving as a sermon a synopsis of the lecture that we are giving you to-night we would preface that sermon by these words taken from "Holy Writ." 'If a son shall ask bread of any of you that is a father, will you give him a stone?' We would further add, if a daughter shall ask bread of any of you that is a mother, will you give her a stone? If a citizen knocks at the door of the nation and asks for bread, will the nation give a stone?

This is a new age, a transition age, the age of rapid movements. The wonderful advancement of science, the growth and increasing complexity of commerce, the new signs of activity in the political world surprise if not stagger us.

In the industrial world there are new chal-

lenges from both sides as to the right and privilege of capital and labor.

In religion there is also a new movement in which the emphasis rests not so much upon creed as upon conduct, not so much upon orthodoxy as upon unity and utility.

This call of humanity comes, not from the few but from the many, from the people as a whole, but the greatest demand of all is made upon those who are seeking to elevate the moral tone of the community and stay the tide of degeneration, who are seeking to cut off the head of that serpent, "social vice" which is still so insidiously permeating our home and social life to-day.

There are three institutions to which humanity is directing its challenge: the state, the church, and the home.

Perhaps it would be well to ask ourselves as we commence our journey along this tremendous avenue of thought, what are these institutions? And what may be their functions? Let us first explain the state. It is the larger unit of society, is like the home fundamental in nature and expresses itself in its laws. It differs, however, from the home inasmuch as it

embraces all men and all women, no man or woman escapes from its bond, all are held in its grip and either benefited by its protection or caused to suffer because of its neglect.

The Church. It is the organization through which the ideals of Christ are interpreted. It is a voluntary agency differentiated by choice and by this more potential fact that in its sweep it embraces not only time but eternity, not only earth but Heaven, the things seen and the things unseen, the duty of life here and the destiny of the life hereafter.

The home is a primary unit, absolutely fundamental in nature, and, though the smallest, is the most important of the three; it is the most sacred and the most ancient, and was established long before the sanctuary, and without the home neither church nor state could exist.

Now let us ask ourselves concerning the functions of these institutions. We know only too well and at what terrific cost, both in lives and money, that it is the function of the state to protect us from the foes without; but it is also the sacred duty of the state to protect the people from the foes within, regardless of

whether it is materialism or cruel neglect, religious insanity, profiteering, or social disease which ruthlessly stalks through the land spreading misery and death in all directions. Such protection should not be confined to the adult citizens but should be extended to all, even to the tiniest babe in the land.

Functions of the Church. This is the mighty question, one on which there is a great difference of opinion, and we are persuaded that we must consider the question in the light of the days through which we are passing. The church that functions by its allegiance to certain creeds and dogmas long obsoleted is not the church that will fill the need of the hour. The church that will forget creed and will rise far above petty dogmas and will fill men with a practical Christianity that will find its outlet in service to suffering humanity is the church for the present day. The great function of the church is its spiritual mission, but that cannot be separated from its other lesser duties, particularly that concerning the welfare of the body.

The Home. We ask a vital question when we ask what is the function of the home? In

these days when we hear so much about the fate of the Anglo-Saxon race hanging in the balance, must we not see to it that our birth rate no longer dishonorably declines. Rather we must strive to bring life according to Divine law and to fit those lives for the responsibilities which confront them, with a sacred and a holy reverence that will swing this old world toward God and That which is high and holy and true. The home must make it easy to do the right and difficult to do the wrong, easy to be good and difficult to be evil.

The Challenge of the State. We have attempted to show what these three institutions are and the purpose for which they should exist. Now let us turn our ears and catch the cry of that seething mass of humanity that is so persistently asking for bread. These people are living in an atmosphere charged with discontent and unrest, not brought on by the war as many people contend, although undoubtedly aggravated by the war but brought about by indifference on the part of the powers that be. These powers for many years have flung back into the face of the multitude scorn and inactivity; defying their pathetic plead-

ings for justice they have rushed on to the goal of sordid materialism.

For what do the people cry to-day? They cry for the recognition of the great fact that man is more than animal and has more than a body, that he needs more than bread, and that the human being is more important than money or any other material thing. They ask that ignorance be replaced by intelligence, that honor, purity, brotherhood, and co-operation prevail in high places, that the state no longer stand idly by and see any one man or any one corporation destroy the good of the common community or disturb the harmony of the common people.

Let us say that the hour has come when all unearned wealth should be abolished and there should not exist any undeserved poverty. We could also speak on political matters, but that is not our purpose and we will not waste any time on the degrading spectacle presented by party politics. The old politicians are still hanging on to office by the skin of their teeth but we believe that the old parties, Grit and Tory, are dead and should be buried, and pray God that they may be buried face downward,

that the harder they struggle and scratch the deeper they will go. It is time that the politician disappeared from the arena of public life and that the statesman should appear, whose platform will not be for the purpose of catching votes but will contain constructive policies aiming at the welfare of all the people.

We have no hesitation in saying that for over fifty years this young nation of ours has been governed by materialistic governments. Only when the populace rose up as one united force challenging the government have we been able to secure legislation of a beneficial character. We need only to refer to the liquor question. For years the government treated with scorn and indifference the pleadings of its people to stay the cruel, hard hand of this monster, and only when it became a political expediency did this reform receive attention. One has only to make some comparisons from government records to realize the extent to which neglect of the welfare of human life has been practised. We ask you in all earnestness to study with us the neglect of health, education and morality that has existed in our land and we may be able to show you that the pre-

sent discontent and unrest was not born of the war but that it had its birth long ago ; for years it has been growing till it hangs over us like a black thunder cloud ready to burst at any moment. If we can by frank and honest discussion of these matters bring about a betterment of conditions then we shall feel that our efforts have not been in vain.

Health.—We would that some other things should be left in order that health should be conserved. We ask our readers to study for themselves the reports of the Conservation Department at Ottawa and the reports of the various provincial boards of health, also the annual reports of philanthropic agencies, and be fair enough to make comparisons between the care received by the material and the human factors. Consider our railroads for instance, some of which were built years before they were needed ; the care of our canals, the preservation of our forests and the numerous commissions for guarding our material interests, the breeding of high grade stock, the building of highways, the grading of our grains and the improvement of agriculture. We find no fault with these movements ; we

are quoting then in a comparative manner, but we ask "Why is the human being neglected?" What will it profit the nation if in the process of perfecting the material we neglect the human element.

Let us give a few facts on the infant death rate of this Dominion, which is deplorable and out of all proportion. When we tell the people that our infant mortality is many times higher than that of London, England, or of New York, they fail to comprehend; they even think we are exaggerating. Perhaps you will have some conception when we tell you that in 1915, when that terrible world's conflict was raging, the Dominion of Canada gave the lives of nine soldiers every hour, but in peace, and in this land of plenty, where the sun shines as bright and as long as any place on this old globe, we give every hour the lives of twelve babies.

When we think of our politicians being so short-sighted as to allow the inroads that have been wrought by those insidious venereal diseases, and when we think of our inhuman treatment of that multitude of feeble-minded, mentally defective citizens produced by these

evils, not only does it make us bow our heads with humiliation but it makes us realize that our nation is in danger of destruction. There are many other comparisons that could be made. We are laboring to create new interest and desire on the part of our government, praying that they may be awakened into an activity that will relieve the suffering from these foes within.

We cannot afford to overlook and to dismiss carelessly from our minds the fact of the deplorable conditions recently discovered amongst the children. We were horrified at the astonishing results of the military examinations during the war, but we are more than astonished, we feel disgraced and alarmed, at the conditions discovered amongst the child life within this nation. No province can escape the penalties incurred by the criminal neglect of this class of citizen.

We will not weary you with a production of figures in this volume with the exception of stating that in one of our provinces where 13,373 children were examined, not out of selected territory, so astonishing were the results that those making the examination recalled

11,251 to be examined the second time, and then were compelled to state the sordid truth that out of 13,373 there were 8,039 found to be defective.

Is it not high time that our government considered very seriously the need of a Minister of Health, particularly for the sake of our mothers? We are losing too many mothers. They are called like our soldiers to go into battle, down to the very jaws of death if need be, and there are too many who do not return. The State is surely bound to see to it that the health and physical well-being of its citizens is not endangered, either by neglect on its own part or by the crimes of those who would prey upon humanity for commercial gain.

Education. It is gratifying to see the progress that has been made in many parts. The construction of consolidated schools in the rural districts and the compulsory attendance acts are in the right direction, but there are many improvements that must yet be made in the school systems of the provinces.

One of the most deplorable conditions to-day is the uncertainty of the teaching profession. Our teachers come quickly and they go

quickly and it is the truth we state when we say that our scholars are taught by a procession of teachers. It is true that a great deal of our education can be termed free, but before we can expect a larger percentage of our boys and girls to enter the high schools and colleges these institutions must be made as free as the air we breathe for those who have the ability and the desire to enter their doors.

A great deal can be said regarding the pay of teachers and the lack of equipment and perhaps the indifference of the authorities, but we want to say emphatically that our schools system cannot be expected to improve until our taxpayers cease criticising the school rate. We speak to scores and by some inexplicable mental process as soon as the high taxes are presented to them they will strike out or reduce the school tax, but very seldom do you hear of them wishing to reduce other items. The individual must be educated and taxpayers must be brought to realize that the taxes for education should not be reduced, but increased, if illiteracy is to cease in our land.

Morality. This avenue that we ask you to travel is the most important of all; it is the

pathway of virtue. Our people everywhere are demanding, and rightly so, the elimination of the double standard and an up-to-date protection of the morality of our 'teen-age boys and girls.

It is only right that we should remind you that many of the laws on moral matters are very lax, as we have tried to point out in our remarks on "Single Standard", but in passing may we ask you why under the heavens is the seventh commandment not embodied in our laws? Why do we stand placidly by while armies of illegitimates are being born and brought up under these sordid conditions?

It is not sufficient that we make it criminal for the unmarried to register at the hotel as a married couple, but it must also be made criminal for unmarried couples to live together and raise children in absolute contravention of the most sacred act, "The Marriage Act", while nothing is done in any shape or form to call them to account.

If we cannot ask you in the name of Christianity. let us ask you in the name of common decency: "Why should the sacred marriage laws of this Dominion be despised

and be belittled, ignored and ridiculed by a vile minority because our statesmen lack the courage to pass laws making adultery a criminal offence?" Must the majority of good living, moral citizens who are absolutely loyal to the laws of morality be annoyed and humiliated by a section of the people who refuse allegiance to the higher virtues?

We have had many contentions concerning our school laws. We say that no section of the people must be allowed to set up schools of their own. We say that they must attend the national schools yet this is surely a minor matter compared with moral living. Should we not also have a national code of morality in the parental field, which is indeed a far greater institution than the school?

There is no doubt in our mind that in this regard our national leaders have failed in their duties, while our national standard of morality has been considerably lowered thereby.

If we are then to meet the challenge of humanity we must, while we consider the *financial*, economic, industrial and transportation problems, give the problems of health, education and morality equal consideration and re-

construct our laws upon a basis that will elevate the entire physical and moral tone of our people.

The Church. This institution is receiving a great deal of criticism and we must agree that much of this criticism is well directed.

They tell us in England that "the church is asleep at the switch," and in America they tell us "that it has missed the bus," and in our own land we hear considerable adverse comment concerning this most important institution.

We have noticed, however, that this criticism comes mostly from those who never give a dime much less a dollar to the work of the church and its sister organizations. It is they who make the biggest noise concerning the failure of the church.

Let us say without any hesitation whatever that we are not among those who believe the church has failed. The church has not failed, but it has missed many opportunities in recent years, and has fallen short in many ways. It is from this position that it must extricate itself and accept the responsibilities confront-

ing it in order to regain the confidence of the common people .

It has been contended by many that the church should have no other concern than the spiritual welfare of humanity. Let us assume this to be a fact for the time being, though it adds not to the credit of the church. In the days when newspapers and other periodicals were plentiful perhaps the church was justified in its divisions caused by different beliefs and so forth, but the days of reading came upon us and people everywhere began to realize that the church was guilty of bigotry and jealousy between the different sects. And it was clinging to empty creeds and ceremonies in spite of the fact that it was defeating its own purpose.

There can be no doubt that some churches have been guilty of great extravagance and have made no real effort to conserve men, money or material : rather have they attempted to carry on the business of the Kingdom of Heaven in a fashion that does not commend itself to the average Christian business man.

For instance, the rank and file has been during recent years extremely desirous of "unifying efforts," but what is the spectacle we be-

hold? The leaders of different denominations who pigeonholed this mandate of the people now see the result of their short-sighted policy in the springing-up everywhere of what are termed union churches which are oblivious to the former recognized leadership, and are becoming small, well-meaning but selfish units, confining their activities to their own immediate localities.

The church must immediately re-write its creeds and throw into the discard many of its obsolete ceremonies; retaining only the great fundamentals of faith, love and service.

It must also seriously consider the qualifications for its ministry, recognizing that requirements of fifty years ago are not the requirements of to-day. For instance, fifty years ago people listened to the preacher expounding the Bible, but to-day if the people will read the Bible themselves they are able to interpret its meaning as are many of the preachers. To-day a minister must be trained not only to be able to lead men into the spiritual realm but to be able to lead men through the various paths of life. He must not be contented merely by bringing salvation to the soul but he must

bring practical help to those making their journey upon this old earth toward the world beyond.

We are not of those who believe that the church should bridge the gulf between capital and labour, but we are of those who believe that the church should immediately seek to counter-act and if possible destroy institutions that are menacing our standards of morality. But the people say the church does not exist for any other business than the purpose of looking after the welfare of the soul, claiming other agencies should look after the bodily need of mankind. To this we cannot subscribe. We find the Nazarene going down to speak spiritual truths to a multitude of people, but when he arrived he immediately saw that the great congregation was hungry; he saw also the hand of disease and he was moved with compassion. He healed the sick and ministered to their physical needs by performing the greatest miracle of all, for he had but five loaves and two fishes to satisfy the hunger of that great multitude of five thousand people. Is the church greater than its Master? If he ministered to the bodily needs as well as the spiritual

needs of humanity, should not the church do likewise? The church should be first to realize that it is poor business to try to feed a soul surrounded by a hungry, tired, sickly worn-out body.

This reminds us of an incident. A little girl had been sent from a country point to our care, but on the way in she unfortunately lost the address, and on her arrival in the city she immediately looked up an institution to which she could go and which would assist her in finding the one to whom she was directed. She arrived at this institution, told who she was, and in a few minutes we were answering the telephone and making our way down to that place. On our arrival we were told that this little girl had fully repented for the wrong she had committed which had brought about her unfortunate condition. This little girl had travelled nearly 200 miles that day, had had only a snack for dinner and had not yet had her supper, although the hour hand pointed half-past nine. Yet the well-intentioned but to our mind misguided lady in charge said: "Mr. —, before you take the girl away shall we kneel down and ask God to forgive her

so that she may be converted before she leaves this room." We looked that lady straight in the eye and said to her: "The best thing we can do for this little girl at this moment is to get her a good hot beefsteak and some fried potatoes and a good cup of tea, and, my dear friend, when we have taken her to the hospital and cared for her through her loneliness, and when we have safely placed her little offspring in a good home, we will then bring the girl back to you, and you can pray with her as long as you wish, but the best prayer that we can offer for this girl at present is the love and service of which she stands sorely in need."

We are of the opinion that that lady branded us as infidel. But when we got through with that little girl she had received a great lesson as to the practical side of Christianity and was truly converted to its principles.

The attitude of the church towards the wicked fashions is not to its credit. Its indifference to insidious moving pictures, which it has made no attempt to counteract, is to be deplored. It must revise its policy on secret and

night marriages. Its silence while hideous social diseases corrupt our civilization is not to be commended.

Humanity is asking the church to-day (in no uncertain manner) to teach us how to live instead of teaching us how to die, and to lead us back, into those old-fashioned paths of virtue, of common sense and thrift. The church must help to keep the heart pure, the mind chaste and the body clean. It must stand as an example of unity, liberty, justice and brotherhood.

Men are beginning to see clearly that every economic and industrial question is at the bottom a moral and religious one, having fundamentally to do with human life and the relations of men to one another.

The present widespread unrest is a summons to the church to reconsider its own gospel, to re-define its attitude towards the existing order, and to interpret for our time the way of life involved in true citizenship.

The Home. What demand is being made upon this institution—an institution which we should never be called upon to question?

It is only too true that many of our homes

to-day are just stopping places. People are not asking a new home, but are making an earnest, pathetic plea for us to turn back the hands of time and return to the beautiful, reverent home life of mother's day, forty or fifty years ago, when the family circle was a reality, when father and son had things in common, when daughter respected mother, when the members of the family held their rightful place in each other's interest and affection, when kindly thoughts instead of selfish motives ruled the family life.

The home problem is a great problem, but it must be faced and solved.

We learn that modern inventions have much to do with the disturbance in home life to-day and that the increased cost of living also has a great bearing on the problem.

In days of long ago it was a highly prized virtue to do a real day's work, allowing a reasonable time for pleasure and social intercourse. To-day the tendency is to do as little as we can of real work, going the limit in matters of pleasure and having very little social intercourse, even with our relations, to say nothing of our friends and the world generally.

This is the result of the lack of co-operation which has driven each one into his individualistic corner where rank selfishness has been bred. The old saying has become an actual fact, "Every one for himself and the devil for us all."

We have come to the conclusion that both modern inventions and the recently discovered art of avoiding work play about equal parts in destroying home life.

It is the abuse of modern inventions that is detrimental to the home life. We venture to say that eighty per cent. of the use of the home telephone is abused, by nonsense and idle talk; valuable time is wasted by the hour. The telephone is a good friend and a great convenience, but the abuse of its usefulness has given us a horrible attack of acute over-indulgence in gossip. We are not so sure but that we lose our interest in a faithful few because of easy contact with what otherwise would be a disinterested many.

We are asking ourselves to-day a few questions. Where have the home knitted socks and mitts gone to? Where, oh where, have the home-made shirts for dad and the boys disap-

peared to? Was not the sewing machine improved so as to make this work easier? Where is the home-made blouse that our mothers and sisters wore while doing housework? Why is it necessary to wear voile and other expensive blouses for this purpose? We have improved cooking ranges but have less home cooking. Where is the girl who used to play the old organ? We know there is a music box in nearly every home but that should not by any means replace the most beautiful instrument of all, "the human voice". Where has dad tucked away that little garden patch, that little kit of tools for mending the family's shoes until they required the expert shoemaker. We do realize that the old washtub died a hard death and that our women folks should have been relieved of this form of slavery long ago.

The whole thing is reduced to the plain unvarnished truth that we have become modern-invention mad, and have failed in accepting only such as are for our good, and instead of reducing our labours we have overloaded ourselves with many cumbersome and unnecessary appliances, thus depriving ourselves of the real benefit of those that were meant to relieve

the pressure of work and through this hurly-burly we have lost the art of real housekeeping and home making.

The fact is we are getting so confoundedly lazy that some of us may starve to death if someone does not invent a feeding machine in the very near future.

This departure from the real spirit of home life and honest labour is the cause of not less than ninety per cent. of the unrest and discontent that is so prevalent to-day. We must cease being mimics. Because some movie actress receives (not earns) about half a million a year and sports a pair of shoes decked with diamonds is no reason why our girls, and some of the older women too for that matter, should deprive themselves of real warm necessary undergarments in order to be able to stalk about in a high-priced pair of shoes.

We must again learn the art of being ourselves, dressing to suit our individual personality, and cease slavishly to obey the blatant voice of fashion.

No doubt our readers will say that the high cost of living is the cause of considerable unrest. It is, but not to the extent that is claimed.

We invite an honest inquiry on this point, also as to the why and wherefore of the high cost of living. No, we are not unmindful of the effects of the war in these matters, neither do we forget the profiteer. We hate, yes, we hate, the profiteer, whether he is a big or a little one. Someone has said recently that a profiteer was a Judas. We would not say that. We have too much respect for Judas. He went and hanged himself. We would quote the Scripture to the profiteer, "Go thou and do likewise."

If we would stop all our factories that are turning out luxuries just for three whole months and compel them to turn out necessities, we would see how quickly the dissatisfaction would cease.

There are some people who are more in need of alarm clocks than their automobiles; many are in need of some real flannel instead of so much silk, or rather imitation silk; and those young men sports who wear green silk socks would look far neater in a pair of "Peabodys."

Our business concerns on the whole are doing great things in the way of providing comforts for their employees, especially those who

employ a number of girls; yet our girls are flinging away their best in things that count for nothing, and many are not giving their employer value for value received. They go to their work with tired bodies, taking a little time to fix their hair over their ears so they cannot hear so well, and paint and powder a little; while the youth who was out with his girl the night before stretches and yawns for a number of minutes, and then under the pretense of retiring for personal comfort sneaks off twice or thrice in a day to puff away at a coffin nail; and both of them imagine they are honest citizens, and are generally the loudest in denouncing the men who have not only invested their capital but have given their best genius and brain power in order to build up business.

The inflated attendance at our movies and public dance halls gives the truth of the facts we have related.

There must be a return to the honest path of taking life more seriously if we are to put an end to these abominable conditions.

This brings us to the question of amusements, and there are only two that we wish to

discuss, namely, the dance and the moving picture. We know we are already unpopular because we have dared to speak out on these things. Since we are no longer going to judge the girl by the way she can fox-trot or shimmy but by the way in which she ministers to her mother, we will make mention of the dance.

Concerning what is generally termed the home dance we have nothing to say. We would not dare to invade the sacred precincts of your home. You alone must be responsible, but of the semi-public or public dance, we shall not hesitate to speak with frankness.

We are not just satisfied as to the reason why the average dance should begin when we should be retiring for rest and should break up when we should be getting up. We will leave the answer to those who indulge in this amusement. They will also tell us why bright lights are required; further, why it is that a certain class of music is required. Why is it that ministers and philanthropic workers are not made welcome at these dances? Is there one standard of conduct for the preacher and another for the churchgoer? We know that once in a while a preacher will not only endorse the dance but

will attend. Poor spineless creatures! He should not disgrace the cloth. Why does he not hold a dancing class after the prayer meeting on Wednesday night?

This jazz music—this profanity of music—intoxicated ragtime—has reached down to the lowest within the human soul. Those who dance the present modern-day dances, the “shimmy,” “the cheek dance,” “the bear hug,” or who watch these dances danced, or who allow them to be danced, have lost a great deal of their sense of decency. We say this advisedly. People say to us “Can’t we dance in moderation?” Listen to me. The number of young women who have become physical wrecks through dissipating their strength in excessive dancing far exceeds the number of young men who ruined themselves through excessive drinking in the days when the “bars” held sway.

We do not like to say this but in our thousands of miles of travel we have found it to be only too true, and knowing this we must raise our voice in protest, even if we are alone. This abuse must cease, and there must be a return to an honest and healthy class of amusement.

There are in fact some features so flagrantly violative of public decency in the modern dance that they would not have been tolerated in a free-for-all saloon dance hall as recently as twenty years ago. The music is sensuous, the embracing of partners—the female only partly dressed—and the motions gone through are such as may not be described with any regard for propriety in any family newspaper.

These dances dissipate the mind, sear the conscience, deaden the sensibilities, often destroy health, burn up the religious instinct, incite the lowest animal passions and send their giddy devotees whirling down the broad avenues of lust, lewdness, broken hearts and wrecked homes.

We are reminded of the characteristics of the lizard family. If you discover a lizard's nest in a wet, muddy spot, build a bonfire about twenty-five or thirty feet away and watch the result. One by one these reptiles will wriggle their way out of that slimy nest and crawl straight over into that bonfire until every last member of that reptile family has perished.

We wonder if our young girlhood and womanhood are not consuming the very best that

is in them, sacrificing the future homes of this land and jeopardizing the motherhood of coming days as well as treading now the path to physical suffering by throwing themselves into the bonfire of excessive dancing.

At a recent lecture a lady asked, "If we can't dance what are we to do?" Evidently that poor soul had never heard a debate nor read literature; had never been at a concert where local amateur talent had a chance; had never participated in a dialogue, a basket social, a snowshoe tramp, a skating or tobogganing party, a singing contest or any other such form of entertainment. While we are prepared to admit that these amusements have been sidetracked lately, they will yet come to their own.

We now want to record our views concerning moving pictures. There are many beautiful films, and the picture business is here to stay. Realizing its great educational value we must proceed to remove all undesirable and detrimental features. As it is a strong commercial concern and as the promoters have already indicated their determination to produce the sensational films, those which draw the largest

audiences, regardless of how impossible, far-fetched, overdrawn, brutal and untrue to life they may be, great difficulty will be encountered by those desiring to stamp out this evil.

One of the chief objections to the film at present is the absence of films for the children. Ninety per cent. of the film programs are gotten up for the adult. There would be no room for complaint if our young were not allowed to see these films; but they are, in fact, special inducement is offered to the children to attend, and these adult programs are crowded down the throats of our children, thus forcing them into premature maturity. Then we stand ag-hast with surprise because our boys and girls are men and women when only entering the 'teen-age period.

We are not prepared to suggest a remedy, for our people are moving-picture mad, and to ask them to refrain from attending undesirable pictures and to keep their children away would be wasting good time. Perhaps some relief may be found when the nation wakes up to the fact that at present the movies are undermining our stability and lowering our moral standards.

It is not our intention to deal at any length with the fashion fad. Our women err more in this than men. We have watched the effect of these iniquitous and indecent fashions on our adolescent girls and boys, and those who tempt them thus, as they merge from boyhood to youth, and from girlhood to maidenhood, will themselves have to answer for their thoughtlessness.

You cannot anywhere see a more hellish contradiction of things than you see in some women's devotion to dress. A cold day, a female with expensive furs around part of the shoulders and back (this itself a mockery, for these furs are given by nature for comfort not for show), but her legs, well, you have heard of cobweb stockings, her chest open and bare, and the piercing wind beating its disease-creating blows on that woman's chest, making trade brisk for the undertaker.

Oh women, have sense; just horse sense if you cannot muster common sense. Dress in season, dress according to season. We say away with the fashion craze. Have not Canadian women brains enough to produce a dignified standard of dress for Canadians instead

of rushing to low hell-holes of European cities? We have been told that the reason city women wear low-necked waists is because their bosoms are more beautiful than those of men. That is true, but that which is most beautiful in woman should not be exposed to the gaze of every vile wretch who walks our streets.

The older women should see to it that they set the example in this regard, leading us out into an era where reason and moderation will again reign so that greater comfort may ensue. By the way, it has been most amusing to watch the women who have been wearing those ridiculously high-heeled shoes during the past few years. We suppose if a woman accidentally ran a nail through her cheek, and someone saw her, a regular stampede would result and it would become the custom regardless of the pain and physical disfigurement.

Thank God for those women who during all the years of war had the good sense to maintain a plain yet neat and becoming mode of dress. They were women indeed, and through the years of peace will continue to conform to respectability in these matters, and to enjoy

the admiration and regard of all good thinking men.

The Family Altar. We are now approaching the most important matter that we have to discuss regarding the home life and that is the matter of sex instruction, or in other words the "Gospel of Personal Purity."

We have actually been accused of trying to replace the gospel of the soul by a gospel of the body. What we really do maintain is this, that without the gospel of the body there cannot exist any gospel for the soul, for is not the body the temple wherein dwells the soul and how can you expect a pure, holy inhabitant to dwell within walls that are built upon sordid diseases and degeneracy. In order that we shall not be misunderstood we want first to impress upon you the great necessity of taking care of the soul.

In our thousands of miles of travel our hearts have often bled because of the difficulty we have had in securing a copy of the Holy Bible. In many homes in which we have been privileged to stay there has been a scarcity of any literature of constructive value, but we could generally find some cheap trash, and

ofttimes when we have secured a copy of Holy Writ it has been literally covered with dust, so much so that we have been able to write our initials on its covers without any difficulty. We care not what your opinion may be of religion, you cannot discard Christianity, and the greatest danger with which we have to contend is that of a Godless home.

With all the strength that we have and with all the earnestness that we can command we appeal to you who are indifferent or careless, to you who have been caught in the wave of materialism and have allowed the family altar in your home to be broken down, return to your home to-night and re-establish that family altar. We care not by what method, we are not concerned as to how much you read of the good old book, but we say to you, some how, at some time, in the presence of those children for whom you are responsible, read that good old book. Let them hear you in communication with the great Befriender of us all, and when the time comes that they must go out into the world with all its temptations you will not need to worry or have your hair turn gray over night, because you have instilled into their

lives sound Christian principles, giving them a stability of character that will enable them to say "No" when approached by the vile tempter.

With that same earnestness and sincerity that we have urged the gospel of the soul, we want also to urge the gospel of the body, that long-neglected subject of sex education.

With the great passion of love, not lust, let us fathers and mothers give to the world healthy and beautiful children and let us preserve their lives and develop them until they reach maturity.

Parenthood is the greatest responsibility of humanity, but false modesty and ignorance has cursed parenthood. They have deceived us and robbed our children for ages.

Every child is entitled not only to the best possible physical birth and moral inheritance its parents can give it but it is also entitled to be forewarned and forearmed by reverent sex instruction before it is sent forth into a world of temptation. The parents who mislead their children and fail fully to answer their innocent curiosity concerning the mysteries of life miss one of the greatest opportunities life holds

and at the same time they destroy the sweet confidence which is the greatest influence for good that can exist between parent and child.

What would you think of a captain who would place his child on board a ship and send it forth into the mighty ocean without giving either chart or compass? This is what we are doing with our children. At that psychological moment when they need us most we turn them away and they seek other avenues of information, information that is not only vulgar but which leaves a stain upon their souls that can never be erased.

It is not as many think a big job, although it is a very delicate one, and if by failure on the part of others we are not able to teach our children then we should call in the family physician or go to such an organization as the writer is interested in for assistance.

It is the duty of the parents to carry out this task of instruction and it should only be delegated to others when there are no parents or when the parents cannot perform this duty. We are not fanatical; we do believe that, in a properly regulated home where reverence and

harmony prevail, nature goes a long way towards teaching her own lesson.

The day of unholy silence on these matters has passed away and we must recognize that sex instruction after all is simply bringing up children until they have reached the age of accountability and this age is not reached until maturity.

Reproduction of the human race is of the highest importance; it is next to the spiritual—it is its elder brother; it means self-preservation and is equally a fundamental law of existence.

This system of reproduction was imposed upon the human race by a beneficent Providence—not to multiply His image or promote His own glory but to promote the love and happiness of His creatures.

The birth of a child is one of the greatest events in the life of a family and how proud are the parents and other members of the family! How we watch its growth during that first year, from the time it begins to notice things till it begins to creep and then to stand upon its own feet, and then its first birthday comes along and there is the usual rejoicing;

and so the years pass on until its first day at school. We follow it on as the years go by and it passes from girlhood to maidenhood or from boyhood into youth, when the young life approaches the dark mysterious period of adolescence, and then when the child asks for information concerning the vital questions of life we turn it aside, telling it that these things are not to be spoken of, giving an air of mystery which suggests that these things are of evil design rather than part of God's great plan.

Great and sacred is the responsibility of conferring life upon a human soul who must test the realities of this life, of death, of judgment and of eternity. Then let us be sure that we do not make the child's path difficult because of our neglect. If the parents do not tell, the question arises who will tell and how will it be told? Let us lift this whole matter out of and above the lustful and the sordid into the realm of sacred truth. Let us tell our children the whole truth, appropriate to their years and their inquiries, neither withholding nor deceiving. Since our children must reap what their parents sow, then let us labor to teach them,

in a pure and holy way, the honor and the dignity of the life processes, so that self-knowledge may lead to self-reverence, and self-control, and that our youth may attain a noble and healthy maturity, clean in mind and body.

Surely it will be better to erect the great lighthouse of sex knowledge sending forth its brilliant and guiding rays over the sea of life rather than have to send the lifeboat to pick up the wreckage strewn around the rocks of sin and the shoals of parental neglect. We must prepare the children for the coming days. Marriage is one of life's greatest responsibilities, which so many assume without preparation or education therefor. No wonder so many blunders are made resulting in disaster.

We have been confronted with great problems and we are awakening to the fact that the three greatest evils of our age are materialism, ignorance, and false modesty. These evils must be faced. Let us face them with a sober spirit, and in His name who was the first champion of the single standard, let us drive them into oblivion.

In the days gone by our forefathers fought for religious freedom and victory crowned

their efforts. In more recent years they fought for political freedom and again success was their reward. To-day a long-neglected, helpless childhood is calling for consideration, to-day the 'teen-age boys are calling for moral liberty and for freedom from social diseases. Our boys fought the foes without; shall we not fight the foes within?

Befriending. We have not interrupted our other addresses by speaking of our befriending work. We have received so many requests to speak concerning this work that although we would rather remain silent we will give you just a glimpse behind the scenes.

Sometimes we almost lose our nerve when we discover and make an attempt to clean up some of the sordid conditions existing which are almost inconceivable to those who have been spared the pain of coming in contact with them.

We are thoroughly disgusted with the attitude of so many of our women towards our unfortunate girls. They fail to discriminate between the wicked prostitute, the bad street girl and the little girl who is wounded along the path of life. We will give you a few instances

to try to show not only how mistaken are the views of many people but also that many of these little girls are not to blame in any way whatever and that often times parents, society, and the State itself are far more to blame than the girls themselves.

In our experience we find there are three blind avenues on which this class of girls lose themselves. We are not going to give you any horrid statistics of the tens of thousands of girls that are completely lost on this North American continent each year, neither are we going to travel to far off lands, but all of the cases with which we shall deal herein have happened within the last very few years somewhere in our own province. The three avenues are First, the complete lack of legislative protection; Second, ignorance on Sex Matters; Third, excessive dancing and other similar amusements.

The first case we wish to mention is that of a little girl, not eighteen years of age whose home conditions were most unhappy and who only yielded after an engagement ring had been placed upon her finger, trusting and believing in the sincerity of the man, only to find

out later that the scoundrel had a considerable stock of rings and that other girls as well as herself had been enslaved by this method. This girl gave birth to a baby girl and a few months afterwards expressed an eager desire to see her mother. We took that girl home, going, we admit, a roundabout way to avoid the gaze of curious neighbours, and knocked on the door of her home. The little girl's mother answered the door. We said to her, "We have brought your daughter home to you. We have done our part and she desires to come to you." "What is that on her arm," gruffly enquired the mother. We said, "That is your little grand daughter." That mother slammed the door in our faces and we three, a weeping little girl, an innocent baby and an exasperated fellow, returned to our city, where that little girl has been ever since in one of our best homes. We have never been able to bring about a reconciliation between that mother and daughter.

Another case is that of a little girl left alone many nights in a little country home until the time came, not with her consent but with her protest, that she was seduced by a man, only

to find a few weeks later that he, who had kissed her lips and professed a sincere love, had like many other lustful beings of his kind gone to parts unknown, leaving her the responsibility, humiliation and pain of the whole business.

But it was too great a strain for this little girl. Conscious of her betrayal, she grieved day in and day out, till when the hour came that she was to give to the world another Soul she had not strength enough left and she herself passed on into the great unknown.

I shall never forget that funeral. We ask the reader, "Did you ever attend a funeral where only the undertaker, the grave digger and a preacher were present?" We recall how on the morning that we were to bury this little girl we went out and arranged with a minister to attend and from the little maternity institution with the preacher, the undertaker, the writer and the driver of the rig, as pallbearers we carried that casket, not into a hearse but into a common rig, and we four lowered that body into its last resting place: the body of a little girl who had not enjoyed the protection of a mother but who had strug-

gled as a half orphan to keep house for her father and one little brother, when she was thus wounded and brought down to a premature death, while he who inflicted that fatal wound still goes free to wound and bruise other daughters of our fair land.

We would like also to mention a little fourteen year old girl who lived with her uncle in a little hamlet that could only boast of an elevator and a box car used as a station and this one residence. The nearest school was two and a half miles away and the nearest companion of her own age was three miles away. One day a stranger came along and invaded the sanctity of that little home. There were many evidences of the terrific struggle that the child must have made in order to avoid losing her virtue. Bruises on her body and torn garments told the story to the neighbors who searched for her assailant but he had made good his escape. The weeks and months passed by and with her heart breaking with loneliness and humiliation but still having her modesty left and thinking that she would perhaps lessen the tremendous trial through which she was passing by going elsewhere, this little girl left

home. She walked through a number of municipalities and finally she stopped at a farm house and asked for dinner. Our Manitoba farmers have been noted for their generosity in feeding the passerby and extending their hospitality in other ways to strangers, but this little girl was not invited in to a seat at the table. They had seen her condition and even the kitchen was not a fit place for her to eat in, so a goodly meal in quantity was handed to her and out on the roadside she tried her best to partake of it. But it was like pieces of lead, so, hungry and sore, she pursued her journey not knowing where she was going, till with a body worn out, and bleeding, she arrived in the town of ————. Fortunately one of the many scores of good women whom we had trained and tried to get to see things as we saw them was in that town. She took the little girl, fed her, cleaned her, and sent her on to this city, and before she was fifteen years of age she gave birth to one of the most beautiful baby boys it has ever been our privilege to adopt. Where is this little girl? We found her a beautiful home in the west where she is still and where for the first time in her

life she learned what home really was and learned also the fact that there are women who feel for and even love girls who have had the misfortune to be blighted during their early years.

We could go on and give you case after case. We could mention to you a teen-age girl who belonged to one of the best families in this province, who also fought until her strength was gone but was overcome and a little baby was born. We could also tell you of a little teen-age girl who was carried into an outer building and ravaged by two men and again a little one was brought into existence. May we emphatically point out to you that these little babies must be taken care of, these little girls must be given an opportunity to recover from their unfortunate positions, and would you dare classify them with the woman who makes herself public property and has a certain price? No, we are sure that you will agree with us that these girls are entitled to and should have a second chance, the best chance we can give them. They have gone through their Gethsemanes and to our mind they occupy a similar place to that of the soldier who carries an hon-

ourable wound, with the difference that the soldier was wounded while fighting for justice and for right, but the little girl was wounded and starved because someone failed to give her that justice and that protection for which the soldier boy has fought.

NO ONE TOLD HER

She was just in the bloom of life's morning:
She was happy and free and fair:
And a glance in her bright eyes would tell you
Of nothing but innocence there.

She was waiting for some one to tell her,
As she stood with reluctant feet,
On the banks of the wonderful river
Where girlhood and maidenhood meet.

She waited but still no one told her
The secret of life so sublime;
And she held not the safeguard of knowledge
In life's beautiful morning time.

The flower, so sweetly unfolding,
Was bruised by a rough hand one day;
And the jewel, so sacred, so precious,
Was crushed and cast away.

We are often asked the question, "Do these girls make good? Or are they inclined to throw themselves away because of the ordeal through which they have passed." The answer is that during the time of confinement and the adoption of the child, these girls experience no difficulty; they are willing to make good. While recognizing their position in life, they have but one desire to forget the past and think of the future. The most difficult period which is really the crisis and when we have to exercise all the ingenuity that we can muster, is at the time when the girl has found a life mate, and when the question of engagement approaches. This is the time when they need all the grace and help and assistance possible. This is the dangerous period and if the girl passes through it safely it is generally because she has been fortunate enough in having as a sweetheart one who truly loves, sympathises and understands. We have known some cases where the young man has broken his acquaintance with the girl, but many scores of young men have had the good sense to take the right view. One of the most beautiful sights that we have ever been privileged to witness was

recently when a young girl whom three years ago we had been privileged to help came to us with her intended and told us to tell him all. We naturally hesitated as we always do, making positively sure that there is really something worth while between them and then only approaching the situation by degrees, using our best judgment as we proceed and evading the real issue. If we do see the real sincerity there we make the best deductions possible. In this case our deduction was right. We told this young man why we were practically the guardian of this little girl and to see him rise from his seat and walk over and embrace his fiancée more tenderly than he had ever embraced her, whispering in tender tones that he loved her more dearly than ever, was one of the most uplifting and encouraging scenes of our life.

Yes, a large percentage of these girls make good. Why should they not make good? They were not bad by choice, and then there is that greater reason why they should make good.

Listen :

Down in the human heart, crushed by
the tempter,
Feelings lie buried that grace can restore.
Touched by a loving hand, wakened
by kindness,
Chords that were broken will vibrate
once more.

That is the main reason why they make good, and we do not wish to be judged wrongly when we say, because we believe it to be true that the girls are encouraged and assisted to make good by a helping hand that is extended to them. When they feel that others are interested in them they become interested in themselves, and many times for the sake of the little life for which they are responsible they desire to be successful. One Christmas morn, not long ago, one of these little girls, whom it had been our privilege to help did not forget that season of the year and amongst the other Christmas presents received was one made with her own hands. In addition to the usual greetings attached thereto was the following poem, by way of a note. We do not know whether the girl is the author of it or not, but it is so ap-

plicable to the work to which we have dedicated our lives that we print it herewith

My barque of life was tossing down
The troubled sea of time.
Misfortune nursed me as her own,
And none to me seemed kind.

Kind words you whispered soft and low,
And again life's journey bade me go.
I would have died of a broken heart
If it had not been for you.

My days of darkness turned to light.
My troubled heart felt free.
Thro' the right the sun shone bright.
A new day dawned to me.

I now look back upon the past,
Along life's mistaken sea,
And smile to think before I sank
Your helping hand grasped me.

I'll ne'er forget where'er I roam,
Wherever I may be,
If ever I have had a friend,
You've been a friend to me.

CHAPTER VII.

TRUE MARRIAGE

LOVE is such a giant power that it seems to gather strength from obstructions, and at every difficulty rises to higher might. It is all-dominant, all-conquering; a grand leveller which can bring down to its own universal line of equalization the proudest heights and remove the most stubborn impediments. "Like death, it levels all ranks and lays the shepherd's crook beside the sceptre." There is no hope of resisting it, for it outwatches the most vigilant—submerges everything, acquiring strength as it proceeds; ever growing, nay, growing out of itself. Love is the light, the majesty of life, that principle to which, after all our struggling and writhing and twisting all things must be conformed.

Love's darts are silver. When they turn to fire in a noble heart they impart a portion of

that heavenly flame which is their native element. Love is of such a refining, elevating character that it expels all that is mean and base; it bids us think noble thoughts, do great deeds, and changes our common clay into fine gold. It illuminates our path, however dark and mysterious it may be, with torchlights lit from the one great light.

But there is another love—that which blends young hearts in blissful unity, and for the time being so ignores past ties and affections as to separate the son from his father's house, and the daughter from all the sweet endearments of her childhood's home. They go out together and rear for themselves an altar around which shall cluster all the cares and delights, the anxieties and sympathies, of the family life. This love, if pure, unselfish and discreet, constitutes the chief usefulness and happiness of human life. Without it there would be no organized households, and consequently none of that earnest endeavour for competence and respectability which is the mainspring of human effort.

Love is the sun of life—most beautiful in morning and evening — but warmest and

steadiest at noon; it is the sun of the soul. Life without love is worse than death; a world without sun. The love which does not lead to labour will soon die out, and the thankfulness which does not embody itself in sacrifice is already changing to ingratitude.

Love rises superior to adversity, and towers in sublime beauty above the niggardly selfishness of the world. Misfortune cannot suppress it; enmity cannot alienate it; temptation cannot enslave it.

When two souls come together, each seeking to magnify the other, each in a sense worshipping the other, each helping the other, the two flying together so that each wing beat of the one helps each wing beat of the other—when two souls come together thus, they are lovers, and when such lives are united in holy wedlock born out of a love so divine, they are truly married.

Love is not ripened in a day. Young man, instead of seeking beauty, youth, mirth, form, complexion, features, fortune, expecting some day to realize the ideal, seek ye first that true love, "the oneness of soul with soul." The love that has nothing but beauty to sustain it, soon

withers and dies. The love that is fed with presents always requires feeding; love promoted by the lure of wealth cannot bring happiness, and distinguished connections are a very poor substitute for the pure love of a true woman's heart. He who marries for love takes a wife; he who marries for the sake of convenience, takes a mistress; he who marries for a consideration, takes a shareholder. You are loved by your wife, regarded by your mistress, tolerated by your shareholder. Your wife will agree with you, your mistress will accommodate you, and your shareholder will manage you. Your wife will take care of the household, your mistress of your house, your shareholder of appearances. If you are sick, your wife will nurse you, your mistress will visit you, and your shareholder will inquire after your health. Your wife will share your grief, your mistress your money, and your shareholder your debts.

A cheerful wife is a rainbow in the sky when her husband's mind is tossed on the storms of anxiety and care. Young man, if you would realize the ideal, make marriage a matter of

moral and religious judgment; marry into different blood from your own.

Many a young lady marries because she respects him who offers her an advantageous marriage. Although he has an exemplary character, is well off in this world's goods, and there is no reason why she should not accept his proposal, yet she does not love him. It is said that in such matches love comes after marriage. We have no doubt that it may be the exception but not the rule. If you do not love, do not marry. Singleness is blessedness compared to marriage without love.

No woman should marry a man who is in any way inferior to her. She not only wrongs herself and her family, but risks being dragged below her level. Do not rely on the opinion of friends, but upon your own personal knowledge of the individual's life and character. How can another know what you want in a companion? You alone know your own heart. If you do not know it, you are not fit to be married. No one else can tell what fills you with pleasing and grateful emotions. You only know when the spring of true affection is touched by the hand of a congenial spirit. If

you know (not fancy) the man who can make true answer to the soul's true love, whose soul is all akin to yours, then you know who would make you a good husband.

Do not be mistaken like many who have found out to their sorrow the mistake of the theory that "if he is a little fast before marriage he will settle down into a just and sensible husband." History repeats the failure of such beliefs. Directions as to the choice of a husband can only be of a general character, for the circumstances surrounding each one will have specific influences. One good rule is, during the period that intervenes between engagement and marriage, to let your deportment towards him to whom you have given your affections be marked by modesty and dignity, respect and kindness, and if this is reciprocated, you will both grow in each other's confidence; you may reasonably hope that you will be sharers of each other's joy in the most endearing of all relations.

Married life now ushers in its morning glory. Life is now real; a home has been established. It should be remembered that marriage implies as its natural result the production of

offspring, and that a due regard for the welfare of such possible and probable offspring should be taken into consideration, as it is by no means an unimportant element. In this day it is granted that husband and wife are equals, each is operating with the other, not only for their own happiness, but for the good of the world and for the welfare of their unborn children. This indeed makes the true home, where pure love reigns and equal and exact justice is dispensed and from which radiates a blessed influence.

To such persons, so happily united, comes naturally the desire to see the best that is in them reproduced in their offspring. High ideals, common sense and good judgment are essential. We are living in a practical age and must deal with conditions as they are. Marriage does not bring freedom from responsibility, but brings added duties.

The mutual and supreme love which is an impelling force never absent from true marriage should be conserved and cultivated by most careful and painstaking efforts on the part of both. No greater service can be rendered to humanity than by establishing and

maintaining a good home. Good homes mean good people, and good people mean good government. It is the good home that sends forth the good citizen, the wise, incorruptible voter, the noble woman, the loving wife, the devoted mother, the untiring and faithful man, and wellborn children—the nation's greatest asset.

The Citizen of To-morrow. During that period in which the writer had the heavy responsibilities of a government position, dealing with many vexed questions such as cleaning up vice districts which heretofore had been tolerated either because of custom or from the mistaken idea that these were a necessary evil, he often found the adolescent boy in despair. He had heard of wild-oat sowing to a far greater extent than he had heard of a continent life. He was perplexed; he was in those days without a leader, for it is only quite recently that any organization has felt it worth while to assist the boy in any practical manner during the adolescent period.

A boy is not always understood, as he passes from his boyhood to youth and manhood. He is a traveller starting on a journey to a land unknown to him, where he understands that he

will face great responsibilities. It is the duty of his father to map out the route for him, so that he will not stray from the wayside, and to equip him with reasonable information so that he can face danger without fear, and march onward to his goal. A father should see to it that his boys are not left alone to travel this path into the future. Many boys go astray because of a desire to attain something without effort on their part; to make money without honest labour being performed. The worse vice a boy can contract is gambling. We regret that many things around us have a tendency to instil into our boys this desire. Our laws relating to gambling are weak and should be amended without delay. Gambling destroys the ambition which otherwise would bring progress. Boys must be protected from risking their honor and reputation by plunging into that which brings only weakness and defeat.

Boys to-day are learning as never before that hygiene means health. The laws of hygiene are simply the laws of right living. Sexual hygiene, therefore, is a presentation of the laws of sexual right living. Here is where the father must instruct his son, so as to remove

all influence of low-minded, vulgar interpretations. Fathers, can you conceive of a more unfortunate thing to happen to your boy than for him to come into contact with low-minded pals who are themselves guilty of immoral practices, and who delight in filling the minds of other boys, even those younger than themselves with their inexhaustible supply of vile stories and rank misinformation?

The fact that most fathers are reticent to their sons on this subject is to be deplored. You can help your boy to a better moral standard by getting right down to cold facts and surveying the boy and his boy friends as they really exist. Then endeavour to change their mistaken ideas and teach them in a clean and reverent way the great facts of life.

Parents, be patient with the boys. You are dealing with the souls that will be the men of the future. Destiny waits for them just around the corner. Do be patient with the boys! The demand for direction and help by father comes urgently from our Canadian boy to-day. We think there has been much neglect. We think sometimes that our common definition of dissipation is far too narrow. We have confined it

to crude excesses in the use of intoxicating liquor or the crude gratification of the passions but after all these are only the outward symbols of a more subtle inward disorder. The things of the world—a thousand clamouring interests, desires, possessions, have got the better of many; men have become drunken with the inordinate desire for owning things, and dissolute with ambition for office. We know of a farmer who debauched himself in his greed for land, and more land. He threw his home cares to the wind, until, not only his boys left him, but his wife also. This greed also broke his life as he admitted in the letters we received from him. This man, like many others, fed his appetite on land, forgetting home and loved ones. We call that dissipation too. Be as proud of your boys as you are of your land.

So much for the boy who has the good fortune of being at home and having father and mother, but what of the boy who does not enjoy that privilege; and there are so many of them in our midst.

Many of our boys and girls are left to make their journey alone through this dangerous

period of their lives. They desire and hope to reach their life's goal without straying from the right road, yet at the psychological starting point there is no pilot to guide their course.

In order to be of some assistance to this class of citizen we organized a movement within the Manitoba Social Hygiene Association which is known to us as "The White Cross Volunteers." It is termed the Junior work.

First these orphan or half orphan ten-age boys and girls received a pledge card indicating that at a certain period in their lives, when changing from boyhood to youth or from girlhood to maidenhood, some good man or good woman would explain to them the mysteries of life. They also in large numbers subscribed to the pledge, promising to keep their own self-respect, to refrain from making light of the sacred things of life, also to assist their companions to do likewise, and further promising not to say or do anything that they would not like their teacher or preacher to know of, also to avoid strangers, and last but not the least to read the literature sent them.

These pledge cards were very largely signed,

but we did not realize how largely this junior department, through its parent body, would be called upon to act as that good man or good woman, who should be the guide to some other boy or girl.

Thousands and thousands of little booklets were printed for both boys and girls giving this valuable information and distributed very judiciously through the most reliable agencies, and to-day the happiest moments of our lives are when a young man or young woman will come and thank us for this little effort. It has meant so much to them, and, although we had to remove many barriers, we have already been rewarded by the results which we have been privileged to witness.

The citizens of to-morrow will be better citizens because instead of being smudged with an air of indifference, an air of vice and the sowing of wild oats, instead of having to witness districts that would put hell to an open shame, they will be helped to a noble health and clean maturity because they have breathed an atmosphere of purity. Through helpful literature they will have learned the ideal of personal purity, and the gospel of the body as well

as the gospel of the soul will have become a reality ; they will have realized that they do not have to await death in order to reach Heaven, but that the Kingdom of Righteousness begins here on earth in keeping undefiled the Temple wherein dwells the soul.

CHAPTER VIII.

THE SUBLIME PARTNERSHIP

THE most sacred question that he could ever ask was now awaiting its answer which was to be given soon. The time was fixed and the place arranged; it was to be under the great canopy of Heaven with only the stars as witnesses; there at the appointed hour they met and "Yes" was her answer, and into his soul there came a new feeling of inexplicable joy; also one of great and new responsibility as now he was engaged and soon to be married. To her there came at last the realization of things that are ever in the bosom of every true girl, for she was soon to be a wife, a mother. That night as they left each other their minds were filled with these new thoughts.

His thoughts; 'Henceforth I have new duties and new pleasures, some would say also new rights; but it is for the woman I love and wed to consider what new rights, if any, I acquire

by this act. It is for me to consider her rights and my own obligations. For, of course, this new relation which is to cause two hitherto separate existences to flow on together, through good report and through evil report, is a serious one, and I should be unworthy to enter it if I did not look upon it as such. I ought to be sure of several things before I begin it.'

'I ought to be certain that I love and respect her to whom I have plighted my affections; that we have qualities that will draw us to each other more and more; that we have a large degree of interest in common objects; that she is one to whom I can go with every thought and purpose; with whom I can take counsel on all matters whatsoever, whether of business, pleasure, home, social or public affairs. If I am sure on all these points I may safely proceed in my intentions. It is of the utmost importance that I respect her, for there can be no true and lasting love without respect.'

'Next I ought to consider what marriage means; that it is not simply a ceremony, not simply a union of two persons physically but

a natural and growing union of hearts and souls. There is a certain period in which people are called lovers. I am passing through that now. There is another period in which they are called husbands and wives, and it has been said that the lover usually abdicates when the husband comes; but why should I stop being a lover because I become a husband? It seems to me I ought always be a lover; that I should be as tender and thoughtful when I can say "my wife", as now when I can say "my love." Thus the relationship between us should grow in tenderness and mutual helpfulness as the years roll on. If this is to be so, our marriage must be the union of equals. With what self-respect could I wish it otherwise? I certainly could not think of associating for life with one who would treat me as an inferior, or whom I would treat as such. My wife should have an equal voice with myself in all family matters, an equal share with myself in the earnings of the family, and should be at all times the controller of her own person as I desire to be of mine.'

'There will be many things about which I am sure we shall agree; it seems to me now as

if we should agree about everything. But after all, that is neither possible nor desirable. People who think must differ and ought to respect each other for honest differences of opinion. Differences of opinion, however, may not be the most trying ones between us. It seems to be admitted that in human nature, as we find it to-day, the sexual passion is stronger in man than in woman. Now I love the one that is to be my wife. I respect her. I would sooner sacrifice life itself than do her an injury. What is right between her and me concerning this passion? By my decision in regard to this I recognize or deny her right of self-ownership. With such an alternative before me, should I not be very selfish if I could sacrifice for my own pleasure the feelings of the girl I love? Should I not be false to the principles of right and duty if I substituted my will for hers? I can only answer such queries with an undoubting yes. I should not be fit to marry any woman if I could answer them otherwise.'

'Opinion was once very much more unanimous in giving free rein to the sexual nature than it is to-day and out of that opinion quite

naturally arose the one that children are the result of accident. But the idea is advanced in these days by sincere and possibly, not mistaken students, that the begetting of life is a science. *That every child should be the result of deliberate intention, and the conditions which will affect it before, as well as after its birth, should be the best.* Therefore, as one who desires to know and do the right, I am bound to investigate, and if I should find as it is claimed, that only through continence can the best children be brought into the world, physically, mentally, morally, *then I am bound to adopt it.'*

'While this theory is being developed, and the facts of individual and race life which tell for and against it are being accumulated, I ought to remember two things:—

1st. That the intensified passion in man which seems to be an inevitable part of his nature, may be a semi-barbarous habit out of which he is to grow as in the course of generations he has grown out of many other habits; and

2nd. *That it is far better to err on the side of*

liberty and virtue than on that of slavery and license.'

'Look at it as I may, the idea that my wife must sacrifice on this question her own inclinations to mine, seems to me monstrous, and I will not entertain it. Further than that, until some points now being considered are settled I mean to take the *safe* course and lean to the side of continence.'

'I should like to know how the dear one with whom I am to hold this sacred relation feels about these matters, and I will at once seek a free and manly talk with her.'

Her thoughts: 'I have been thinking about the future, and how I am to meet the duties of my new position. I am now interested in many things which I can easily sacrifice, if necessary, but there are some things which seem essential to my development as a human being, which I think I ought not to sacrifice even for husband and children. It looks to me as if most women when they are married give up a large portion of their individuality. They cease to be women in the highest sense when they become wives. This seems a great wrong, not only to the women themselves, but to their

families and all with whom they come in contact. If a woman has a taste for a special calling in life, if she is capable of earning her own support, as all women ought to be, I don't quite see why she should surrender either her taste or her independence at the arbitrary dictation of custom.'

'To feel dependent upon and subject to another's will is demoralizing to any one, man or woman. I think that in the order of nature all women should become wives, and mothers, but I cannot see how they can become good wives and mothers at the sacrifice of their individuality. It seems to me therefore that I ought to insist first of all, upon the sacredness of my own being; that I ought to make it clearly understood before my marriage, that I am to be owner of myself. And I do not think the man I love will think there is anything unreasonable in this view. He ought to respect me the more for it, and I think he will.'

'In the long run he will be better satisfied to have me a woman, with a mind to respond to his mind, than to have me a drudge with physical and mental health gone. I feel as if life was to be a constant problem to me, summon-

ing me to reconcile my own highest instincts with my duty to him. In solving this problem or rather in dodging it, and leaving it unsolved, many women through weakness, through a desire to please, do positive injury to themselves and to their husbands. Many think complete reconciliation impossible. It does look so often; but I have faith that the way will be found. I have heard much said, I have been talked to myself, about the duties of the wife and mother, but no one talks about the duties of the husband and father. I can but think it is a very false conception that man's duties are all outside and woman's all inside the home. I would not undervalue the home. On the contrary, I believe the true home to be the most sacred spot on earth. It is my ambition when married to have such a home and I can gladly sacrifice much to fill it with good influences and make it holy. But this home ought to be the joint work of my husband and myself. Nothing connected with it is allowed to swamp his individuality; why should it swamp mine?"

"The stronger he is mentally, as well as physically and morally, the better the home is supposed to be. Will it not be better if I also de-

velop my mind and broaden my field of knowledge? The more I think of it the stronger I grow in my conviction that the first essentials of a true home are a true man and a true woman, and that the true woman as well as the true man depends upon individual independence and ceaseless progress in every department of life. Now it seems to me, and I mean to get at once my lover's opinion about it, that if he and I are to be partners in making this home, he is to have just as much to sacrifice as I, and I am to have just as much to say about every detail as he. Indeed when the home has been made, its success depends upon our carrying out this rule through everything. If he acts without consulting me and I act without consulting him, it won't be long before we shall be living in two separate worlds.'

'I ought, for his sake as well as my own, to keep myself posted on social and political questions, to be able to talk with him intelligently about them. I have always noticed that the happiest people are those living together, who have interests in common.'

'Thinking of that, are not the children objects of common interests, and should not the

relation between the child and its father be as intimate as that between the child and its mother? If so, must not the father have much more to do with the children than he generally has to-day, and will not some relief come to the mother in this way? If the fathers did more inside the home, as would be well for them, could not the mothers do more outside of it, as would be well for them also? It is quite true in the present state of society, however, that business takes so much of Man's attention as to make it hard for him to have much to do with his home; and I suppose it is also true of women, that with all the help a husband could give, there will still be for them more or less drudgery in home cares and duties.'

'In many families there are so many children that the mother's life is absorbed in bringing them into the world and caring for them after they are in. A woman cannot do herself justice under such circumstances, and if she cannot do herself justice she cannot do anybody else justice. It seems plain to me that every woman ought to insist upon her right to say when she will become a mother. I believe if women would begin so—if they would com-

mand after marriage that real respect whose counterfeit so many insist upon securing before marriage—there would be far less trouble in the world than there is to-day. Women have been so trained in the idea of sacrifice that it often appears to them selfish to decline to gratify their husband in every possible way. But it is not simply a question of my sacrificing my personal ease and comfort. I owe a duty to myself, to my husband, and to my unborn children. Science which has done so much in various realms of thought is being applied to the production of life. It now teaches us that a human being ought to be conceived only when the conditions are reasonably favorable to physical, mental, and moral health. I mean to see a doctor and talk it over. For I want to learn all that is known concerning it. If by a little study I can secure healthy children instead of sick ones, children with good instead of bad tendencies, children who will be a never ending satisfaction and delight, instead of trials and humiliations, I ought to know it. I, for one, see no attraction in ignorance. I want to do the right thing and only that, and I believe if my husband and I

begin right, if from the start we know the truth, we shall be able to live the truth. If it be true that the sexual nature is to-day stronger in man than in woman, it will be in a special sense my duty, to find the true rule of life in this particular and hold him to it. He is willing to do anything for me, he will do this for me I am sure.'

Just as we are about to complete these last pages of this manuscript there comes the following poem. It gives us so much joy and compensation, rewarding our feeble efforts of turning some black to white that we cannot refrain from sending it forth as a testimony, that after all the efforts of earnest philanthropic workers are not in vain.

FRIEND OF MINE

From out the mist of tangled sordid years you
came,
A Friend, renewing faith and hope and
mind,
You stretched your hand, nor asked were I to
blame,
You were kind.

My heart was bleeding from worldly wounds,
Mine eyes were dim with tears erstwhile,
You took my hand and pointing to God's sun-
lit skies,
Bid me smile.

You gave of the wealth of your fearless soul;
You gave of the love of your Christlike
heart;
If ever you should need a friend may God
grant to me
The honoured part.

Though seasons, years, friends and loved ones,
Cross the threshold of endless time,
Still in the depth of a grateful heart I shall
hold you
Friend of mine.

CHAPTER IX.

OTHER SOCIAL PROBLEMS.

While our lectures have been confined mostly to sex problems, many inquiries have been made as to our opinions on other matters and many have taken advantage of our question bureau to ascertain our views on these matters, and we will express ourselves on a few of these additional problems for the benefit of our readers.

Prohibition. A very small number of our citizens are making a desperate attempt to queer and belittle prohibition. They are not big enough to give it a fair chance; they seem to expect that in a single night, we should pass from the debauchery, poverty and suffering brought about during many generations when the booze with all its attendant evil associates—the bar, saloon, and club, held sway, into a paradise sublime.

It will take many years yet to rid ourselves

of the legacies this fiendish traffic has left to us. Yet to the utter discomfort and dismay of the greedy glutton who would still seek and accept commercial gain from this disowned and dethroned traffic, prohibition has made wonderful strides and this in spite of all opposition, even that of unsympathetic of failing to enforce the new law. It has emptied many jails, relieved untold suffering and given poverty a knock-out blow and reduced crime, yea, it has even seized members of the strongholds of drink, and we hear them now crying Moderation! Moderation!

Moderation—hell! In days gone by when they had every privilege possible, legal and otherwise, to do what they are now claiming to do, what was their attitude? They defied law and common decency to such an extent that many who partook of their products were willing to abstain from using them and so voted against the traffic in order that its hold upon innocent people should be broken, and its cruelties cease.

To-day a few of these die-hards are endeavoring, through three agencies to secure new life. First they say that Prohibition does

not prohibit and that more booze is being sold than under license system. To these disloyal electors who refuse to accept the will of the great majority we throw out the challenge and tell them they are strangers to the truth, and that they know it to be true, that where one blind pig may exist a score of bars used to exist, where one car load of liquor may be shipped in to-day it used to be shipped in in train loads. And governmental statistics give the lie to their statement that more liquor is now sold. We make the statement and defy successful contradiction that there is not forty per cent. of the liquor sold now for beverage purposes that was sold under the license system, yet prohibition is only in its infancy.

The second agency that they have decided to use to further their opposition to prohibition, is a mean and contemptible, as well as an insulting method. Friends of liquor, by taking advantage of their position behind the "footlights" continue to slur, misrepresent, ridicule and bring into reproach a law that has not only been approved by a great majority of its citizens, but written into the statutes of our land. Unless some of our theatrical managers

place the ban on this kind of thing some of us who, through the years have stood for prohibition, may consider it our plain duty to ask our Courts for an injunction.

The third and still more despicable scheme to discredit prohibition is the untrue, unwarranted insinuation that prohibition is making drug fiends. These assertions are without foundation and cannot be sustained, and at any time or place we are prepared to meet in public debate those who make such insinuations and will show that neither has the number of drug addicts nor the amount of drugs increased. We will further state that ninety-five per cent. of dope fiends belong to the liquor tribe.

We say to those who raise the cry of personal liberty, "We prohibitionists too raise the same cry, and no more shall you have license to reel the streets, pouring out filthy oaths in the presence of our children, no more shall you monopolize our public stopping places and disturb our rest and make our women afraid to stay therein, no more shall you tie a load to the back of honest working folks, no longer shall you be permitted to wound genius and

to curb initiative, and never again shall you dare to dictate the policies of those who govern us."

Birth Control.—In discussing this subject we have got into more trouble than we encountered when we condemned the modern dance. Somehow or other the people seem to think that when we advocate birth control that we must be criminally fostering crime or asking people to be unnatural. This is not the case. Our criminal code provides severe penalty for either advertising or selling any drug or article intended or represented as a means of preventing conception, so when we speak of birth control we do not speak of wrong doing in any shape or form. We are quite aware that certain books are published which give various suggestions with a view to preventing being *enceinte* while married rights are still indulged in. We have no sympathy with such teachings and wish to be perfectly understood that we never did, nor do we now advocate any such procedure. If a married couple do not wish to bring children into the world they should exercise control in this as in other matters. Perhaps even *coitus interruptus* is lust,

and we have maintained and do still maintain that children should be borne out of the great passions of love, and love only.

If nature provided a period when these married rights can be indulged in without *enceinte* resulting it would not then be unnatural to practise *coitus interruptus* but when no such provision is made to go opposite to nature must be lust. When we speak or think of "Birth Control" we think only of better children, and better children are only possible when there is proper care and provision made. Man can properly care for so many and beyond that, one child is living at the other's expense.

We have made a careful study of the attitude of Holland to this question, and while there are many commendable features in the methods adopted in the Netherlands we cannot suggest that we should accept them *in toto* although we must admit that infant mortality is lower in Holland than any other country.

Not only do we believe that the task of bringing lives into this world should be absolutely confined to the healthy, but also that it should be confined to those who are able to provide for their offspring. Is it not a crime thought-

lessly to produce children when there is no money to feed or clothe and educate them? We would perhaps hold different views if our Government gave bonuses for babies and assisted motherhood as is done by some other nations. Children must not only be wanted but planned for ahead and tenderly cared for after their arrival, and we should endeavor to leave in the world a creature better than its parent. Quality not quantity must be the great purpose of parenthood.

Servant and Master. Something must be done immediately to relieve unemployment. There is no better or quicker solution than to make it possible for a great number of our girls and women to return to their own spheres. During recent years they have filled many positions that formerly were occupied by men only, and while the women folk have prepared themselves for the industrial jobs of men, men have not prepared themselves to fill the gap caused by this exodus of the women from their own sphere.

It is quite true that our young people to-day are more fortunate in many respects than those who lived at earlier periods in the

world's history. The present time offers them more opportunities and advantages than ever before. They have more freedom and independence both in the home, the school, the office, the store, the factory, and in social life.

These varied opportunities offered to the girl do not however relieve her in any respect from the fundamental and essential responsibilities which have always belonged and will always belong to woman-kind. And we must not overlook the fact that of all our institutions the home is still the most important. And the most valuable part of the work of the home belongs, not to the father or son, but to the girl and mother. All the advantages in the home or outside of the home which affect the welfare of the girl, her health, her character, her personality, her womanliness, are of vital importance not only to herself but to human society as a whole and to the human race.

It is therefore absolutely necessary that the girl of to-day should not jump from her pre-teen age day into masculine responsibility, and into masculine spheres of labor without having that proper training which all girls need, and which not only in the present, but in

the future, will give them a proper intelligence, clearer vision, and sounder judgment, with which to meet all the sacred duties that confront them.

So we say to the girl of to-day, you must of necessity have some training in domestic affairs. This training must be of a most practical nature and no greater opportunity is afforded than in domestic service. I know that there have been and still are many objections to girls being maids and so forth. And many of these objections are very substantial and we will try to deal with them both from the servant's and master's standpoint, speaking from the experiences that we have gained by personally coming in contact with both sides.

First: We do not know why maid, servant, and similar names should be plastered on a family employee, employed in our homes. Surely employer and employee which is the definition used in the commercial world is a good enough term to be used in domestic life. During recent years it is very evident that a great deal of blame lies with the girls, for while we admit that some girls do get hard

places there is no need for a girl to endure uncalled-for hardship as there are always good situations that can be secured for the girl that is willing to be fair and just.

Many girls unfortunately expect to go into the homes of others, enjoy their generosity, receive their pay, do as little as they can and then beat it down town. Their whole thought seems to be of pleasure rather than of duty. We have known girls to refuse good situations because they could not get out every night. We are well aware that all girls are worthy of their hire, but we must also remember that those who pay are worthy of just return. We are sorry to have to say that many girls try to burn the candle at both ends. They want to earn a livelihood and at the same time engage in luxury and ease. What right have they to a life of ease until they have earned it? Often they, after doing a day's work, go and exert themselves till the early hours of the morning and then blame the work, which should be their first duty. They arise in the mornings already tired out before they have begun their day's duties. They must reverse the order and conserve their strength for the

purpose of their earning abilities. They must make pleasure a secondary consideration, instead of pleasure being the main thought and that of work only incidental.

Now as to the other side of the question, we must be perfectly fair and we generally find that those who hire domestics are willing to see to it that the girls receive the necessary time for diversion and while we are not unmindful of the fact that housework is similar to farm work, that is to say, that it requires longer hours than many other fields of employment, still this objectionable feature can be considerably eliminated. For after all is not a servant an important employee? Is she not left with great responsibilities in the absence of her employer, and why should there not be an understanding which would result to the advantage of all concerned?

It is not fair nor is it just that a girl should be compelled or required to be around from early morning until all hours of the night. With a little system introduced her hours could be considerably shortened. And she has as good a right to an airy bedroom as her employer, and should not be slipped away into

some cubby corner where her health suffers. There should be a definite understanding as to the hours as well as to wages and also as to nights and days out.

The greatest objection that the girls have against taking positions in domestic service is that they never know the amount of work they are expected to do. In this we must agree with the girls, and we say emphatically that often a girl goes to a home and engages as a servant in that home, she is told that there are two adults and three children as the case may be. On that understanding, after she has taken both her health and the pay into consideration, she accepts and enters with enthusiasm into her new place, only to be bitterly disappointed in the next few days to find that in addition to these duties already outlined to her there are two or three afternoon teas a week, and three or four additional persons at the six o'clock dinner almost every other night and probably a large number to be taken care of on the Sunday. To her dismay she is expected to take care of all this excess work which amounts to practically double the work that she anticipated. Such imposition on the part of

the mistress has caused the difficulty of the servant problem and this problem will not be solved until those who engage help will refrain from such tactics.

A man or woman goes to work in a store or office and when the quitting hour arrives he or she is not given extra customers to serve or a considerable number of extra entries to make. If so, there is an arrangement made for over-time pay, but with the servant the mistress seems to imagine that she has an inherited right to impose so many extras upon her servants that domestic service has become a slavery. Remove this barrier and there would be such a crowd of girls seeking domestic situations that the business world would be temporarily shaken.

We think the well-to-do who have these extra parties could well afford to establish a bureau where they would be able to secure the services of many girls who could give part of their time, and also many widows who would be glad to serve them for this extra work. Then instead of over-working the regulars, by giving occasionally employment to this class, what is now a difficult problem would be solved.

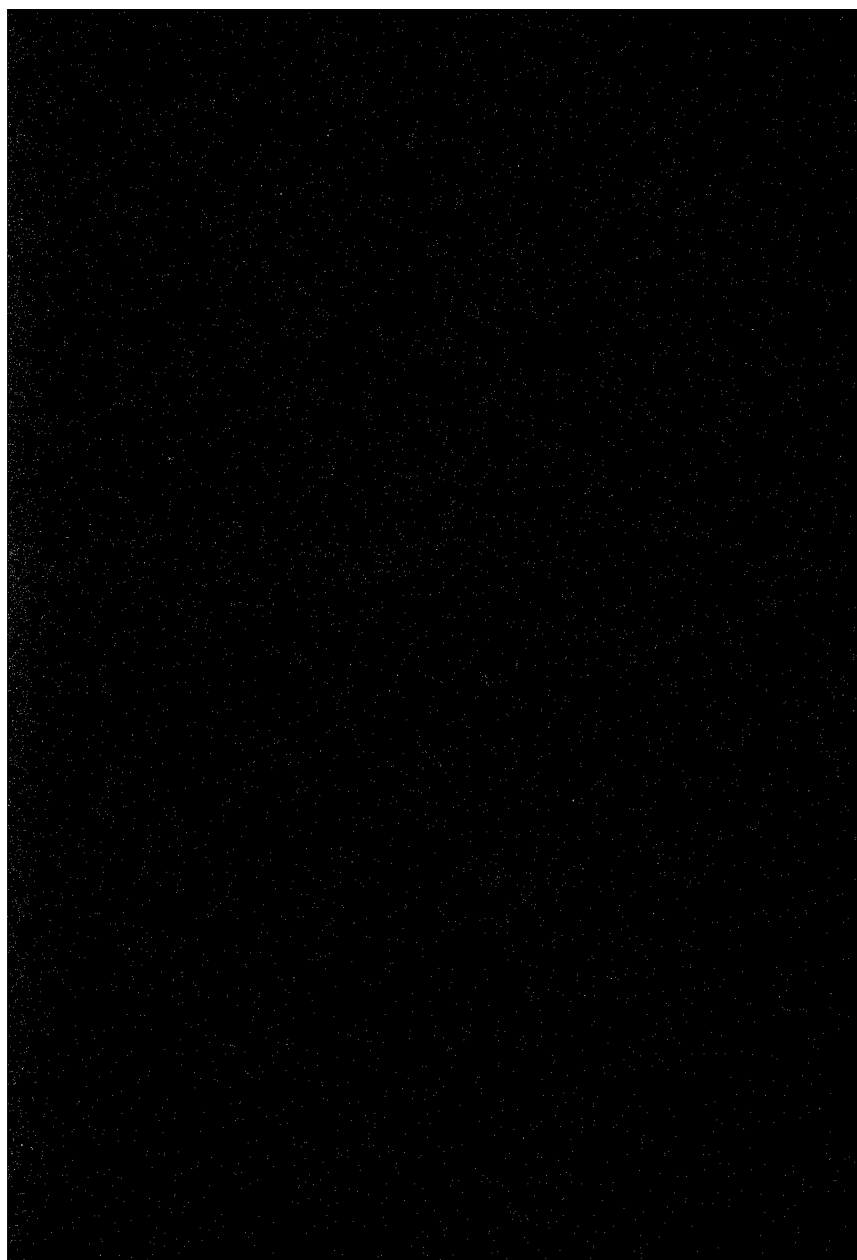
IN CONCLUSION

Brief have been our comments on Prohibition and other similar matters. We believe the solving of moral issues will mean the disposal of many other difficult tasks.

We have dealt more fully with the neglected subjects; Sex Instruction, Eugenics, The Double Standard, Venereal Diseases, Modern Dances, etc.

These and all other problems confronting a distressed humanity to-day can only be dealt with successfully, by a united effort of all who are desirous of bringing about the return of the home circle, the family altar, by the burial of the sins of excess, and by the resurrection of the Christian citizen—thus turning BLACK to WHITE.

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